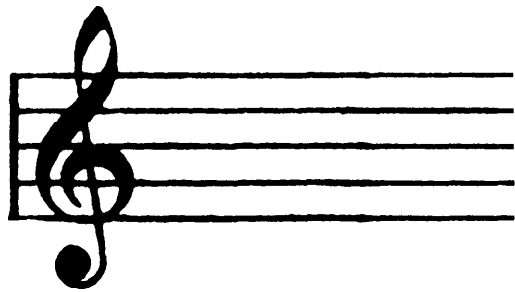


# **Proceedings**

**Cantors  
Assembly  
Twenty-sixth  
Annual  
Convention  
May 13-17, 1973**



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Prepared for publication by Hazzan Samuel Rosenbaum

## Welcome

to the 26th Annual Conventron of the Cantors Assembly.

We are pleased to greet you amidst the magnificent surroundings of this world famous resort. Our program has been planned to enable each delegate to avail himself of the many facilities which the hotel offers without curtailing attendance at any of the scheduled sessions.

In the next few days we shall all be involved in hazzanic study, experimentation and in the appraisal of the role of the hazzan in the Conservative Synagogue of today. It is our hope that the Convention workshops, panel discussions, concerts and carefully planned religious services will reflect and illuminate the expanding role which the hazzan plays in that synagogue.

If the Conventron is to be an effective means of education and inspiration the delegate must play his part by attending each session from beginning to end. In this way his participation in the discussions which will follow most presentations will be meaningful and intelligent.

Our efforts to make this an outstanding convention will be rewarded best by your participation in each session and by the knowledge that each colleague who does so will leave the Conventron uplifted in spirit and encouraged in heart to pursue with greater vigor, more intense satisfaction and even more sincere dedication our sacred calling.

The Convention Committee

## Sunday May 13

**4:00 P.M.** Registration/Lobby Convention **Desk**

Music Display

**6:30 P.M.** Maariv/Terrace Room

Officiating:

Hazzan David Kane, Long Beach, Calif.

**7:30 P.M.** Opening Banquet/Dining Room

Chairman: Hazzan Mordecai Goldstein, Haddon Heights, NJ

Havah Nashir: Hazzan Benjamin Maissner, Philadelphia, Pa.

Birkat Hamazon: Hazzan David Axelrad, Framingham, Mass.

**9:30 P.M.** Convention Open House/Upper Lobby

A singing get-together led by Hazzanim David Tillman, New York City, David Myers, Smithtown, New York, Benjamin Maissner, Philadelphia, Pa., Herman Hammerman, Los Angeles, Calif.

**10:30 P.M.** Grossinger Show/Terrace Room

## Monday May 14

**8:00 A.M.** Shaharit/Terrace Room

Officiating: Hazzan Daniel Gildar, Buffalo, N.Y.

Baal Keriah: Hazzan Morris Semigran, Quincy, Mass.

Shiur: A series of three talks by Dr. Max Arzt, Vice Chancellor, Jewish Theological Seminary of America, on "Basic Concepts of the Kabbalat Shabbat Liturgy."

**10:30 A.M.** Panel Discussion/Terrace Room

Chairman: Hazzan David J. Leon, Bridgeport, Conn.

Subject: "How Shall We Pray: Is There a Need for a New Liturgical Tradition?"

Participants: Rabbi Pincus Chazan, Philadelphia, Pa.

Rabbi Samuel Chiel, Newton Centre, Mass.

Hazzan Samuel Rosenbaum, Rochester, N.Y.

Discussion

**1:00 P.M.** Luncheon/Dining Room

**3:00 P.M.** Audition I/Terrace Room

A Recital of Israeli Art Songs in celebration of Israel's 25th Anniversary, featuring

Bianca Sauler, Gayna Sauler. Hazzan Ben Belfer, Hazzan David Lefkowitz.

Hazzan Benjamin Maissner

(Each "Audition" will begin promptly at 3 and conclude at 4. Discussions following each "Audition" will continue at the pleasure of those who attend.)

## Monday May 14

### 6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Samuel Taube, Montreal, Canada

**Yizkor:** Isadore Adelsman, Bernard Alt, Gedaliah Bargad, Akibah Bernstein, Sigmund Blass, Harry Brockman, David Brodsky, William H. Caesar, David Chasman, Jordan Cohen, Joseph Cysner, Harry Freilich, Abraham Friedman, Marcus Gerlich, Leib Glanz, Myro Glass, Judah Goldring, Jacob Goldstein, Jacob Gowseiw, William Hofstader, Jacob Hohenemser, Aaron Horowitz, Israel Horowitz, David Jacob, Abraham Kantor, Abraham Kaplan, Adolph Katchko, Jacob Koussevitsky, Simon Kriegsman, Sigmund Lipp, Asher Mandelblatt, Joseph Mann, Gerson S. Margolis, Bernard Matlin, Itzik Schiff, Alvin F. Schraeter, Jacob Schwartz, Joseph Schwartzman, Samuel Seidelman, Abraham Shapiro, Ruben Sherer, Hyman Siskin, Jacob Sivan, Mendel Stawis, Isaac Trager, Julius Ulman, Solomon Winter.

**Hesped:** Hazzan William Belskin-Ginsburg, Philadelphia, Pa.

## Monday May 14

### 7:00 P.M. Dinner/Dining Room

Chairman: Hazzan Michal Hammerman. Brookline, Mass.

Havah Nashir: Hazzan Marc Dinkin, Portland, Oregon

Birkat Hamazon: Hazzan Saul Breeh. Miami Beach, Fla.

#### Presentation of Awards

### 9:30 P.M. Hazzanim in Recital/Playhouse

Shabtai Ackerman, Birmingham. Mich.; Edward Berman, Paramus, New Jersey; Mario Botoshansky. Brooklyn, N Y.; Isaac Goodfriend, Atlanta, Ga.; Louis J. Herman, Cherry Hill. N.J.; Louis Klein, Oak Park, Mich; Abraham Mendelsberg, Chicago, Ill.: Allan Michelson, North Hollywood, Calif.

### 10:30 P.M. Grossinger Show/Terrace Room

## Tuesday May 15

### 8:00 A.M. Shahrith/Terrace Room

Officiating: Hazzan David Myers, Smithtown, N.Y.

Shiur: Dr. Max Arzt

### 9:00 A.M. Breakfast/Dining Room

### 10:00 A.M. 26th Annual Meeting/Terrace Room (Executive Session)

Chairman: Hazzan Yehudah L. Mandel, President, Cantors Assembly

Greetings to New Members: Hazzan Morton Shames, Chairman Standards and Qualifications Committee

Report on Retirement Insurance Programs, New Features: Mr. Leo Landes  
President's Message: Hazzan Yehudah Mandel

Report of the Executive Vice President: Hazzan Samuel Rosenbaum

Report of the Nominations Committee: Hazzan William Belskin Ginsburg, Chairman  
Elections

Good and Welfare

Greetings from the Jews of Soviet Russia: Hazzan Mischa Alexandrovich

## Tuesday May 15

1:00 P.M. Luncheon/Dining Room

3:00 P.M. Audition II/Terrace Room

Selections from a new "Hallel" by Hazzan Abraham Salkov, Baltimore, Md., performed by the Composer assisted by the Convention Chorale under the direction of Samuel Adler.

Selections from "Ar'vit Lehol" a new Maariv Service for Hazzan. Choir and Congregation by Hazzan Max Wohlberg, Professor of Hazzanut, Cantors Institute, performed by Hazzan Abraham Lubin, Chicago, Ill., assisted by the Convention Chorale under the direction of Samuel Adler.

6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Jacob Mendelson, Miami Beach, Fla.

Installation of Officers and Newly Elected Members of the Executive Council:  
Hazzan Morris Schorr. Elizabeth, New Jersey

## Wednesday May 15

7:00 P.M. Reception for Delegates and Guests/Playhouse

8:00 P.M. Dinner/Dining Room

Chairman: Hazzan Isaac Wall, Philadelphia, Pa.

Havah Nashir: Hazzan David Myers, Smithtown. N.Y.

Birkat Hamazon: Hazzan Kurt Messerschmidt. Portland, Me.

Address: "The Communal Role of Liturgy in Jewish Tradition" Dr. Gerson Cohen,  
Chancellor, Jewish Theological Seminary of America

10:00 P.M. Grossinger Show/Terrace Room

## Wednesday May 16

8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Abraham Mizrahi, Albany, N.Y.

Shiur: Dr. Max Ant

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Workshop A/Terrace Room

Chairman: Hazzan Samuel Fordis, Encino. Calif.

Music for Young People

A discussion of new ways with music for the Religious School, Junior Congregation and Youth Groups

Participating: Hazzan David Tillman, New York City and Hazzan David Myers, Smithtown, N.Y.

## Wednesday May 16

### 11:30 A.M. Workshop B/Terrace Room

Chairman: Hazzan Farid Dardashti, Springfield, N.J.

The Music of the Sephardim

Presented by: Hazzan David Abikzer, Sephardic Temple, Cedarhurst, N.Y. and Hazzan Abraham Ben-Haim, Sephardic Jewish Center, Forest Hills, N.Y. and instrumentalists.

### 1 :00 P.M. Luncheon/Dining Room

### 3:00 P.M. Audition III/Terrace Room

The Music of Heinrich Schalit performed by Hazzan George Wagner, Houston, Texas, assisted by the Convention Chorale under the direction of Samuel Adler.

The New Music of Gershon Kingsley. Selections from a new service for Sabbath Be commissioned by Hazzan Sol Sanders and Congregation Shearith Israel of Dallas, performed by Hazzan Sanders and the Convention Chorale under the direction of Gershon Kingsley.

## Wednesday May 16

### 6:00 P.M. Maariv/Terrace Room

Officiating: Hazzan Maurice Ganchoff

Birkat Kohanim: Hazzan Abba Weisgal

### 7:00 P.M. Closing Banquet/Dining Room

Chairman: Hazzan Yehudah Mandel, Philadelphia, Pa.

Havah Nashir: Hazzan David Tillman, New York City

Birkat Hamazon: Hazzan Allan S. Stearns, Skokie, Ill.

Greetings: Rabbi Judah Nadich, President, Rabbinical Assembly

### 9:30 P.M. Israel 25/Playhouse

A musical documentary in song, sight and sound of the rise of the Jewish State, for soloists, chorus, dancers, narrator and multi-media effects.

## Thursday May 17

### 8:00 A.M. Shaharit/Terrace Room

Officiating: Hazzan Eliezer A. Kirshblum, Toronto, Canada

Baal Keriah: Hazzan Morris Semigran, Quincy, Mass.

### 9:00 A.M. Breakfast/Dining Room

### 10:30 A.M. Committee Meetings

(To be announced)

### 1 :00 P.M. Closing Luncheon/Dining Room



MONDAY MORNING, MAY 14, 1973

Panel Discussion:

"How Shall We Pray: Is There a Need for a New Liturgical Tradition?"

Chairman: Hazzan David J. Leon

Participants: Rabbi Pinchos Chazin, Rabbi Samuel Chiel,  
Hazzan Samuel Rosenbaum

Rabbi Pinchos Chazin:

Mr. Chairman, Ladies and Gentlemen:

As I am about to address the Cantors Assembly, there comes to mind an incident that occurred many years ago, in the early period of my rabbinate. When I learned that no provision had been made to send the cantor to the Cantors Convention, I spoke to the Chairman of the Religious Committee, who, though in many respects a tough man, did understand that it was important to the cantor, and very valuable for the congregation. When the cantor came back, I said to him, "Tell me, what did you learn?"

He answered, "Rabbi, please understand, I don't mean you. But I learned at the convention, that the Rebbis kill de kentors."

Bawruch Hashem, the era of mutual ecclesiasticide, if it existed, is being phased out. The rabbi and the cantor must recognize in each other a highly trained professional with equal sensitivity, human needs, dedication, dignity, and yes, ego. Let us recognize that the rabbi has an ego and that the cantor has an ego, and that harnessing the ego L'shem Shawmayim brings out the best from each for the benefit of all, and fulfills the rabbinic dictum of "kinas sofrim Tarbeh chochmaw," that the parallel and cooperative striving of rabbi and cantor redounds to the benefit of both religious functionaries, of the synagogue and of Judaism. This is my obiter dictum. May I now be permitted a personal note.

I want to express to your Convention Chairman, your President, your Executive Vice President and to all the members of the Cantors Assembly my appreciation on two counts. First your invitation to me, which I consider an honor and

a responsibility, and second the honor which you showed to my father last night, and the koved and affection which you have accorded him over the years. All of my family, who include members of this distinguished body, are grateful to you.

The title of our panel this morning is "How Shall We Pray? Is There a Need for a New Liturgical Tradition?" Or as I would modify it, how do we pray, and what is the role of change in the traditional service? To this I believe there are two basic approaches.

(1) The first is to treat the service with such reverence that no change is desired or permitted. This is rigidity of prayer, nusach, melody and even style.

(2) The second is to treat the Siddur with such irreverence or casualness that nothing is sacred, and constant change is the rule. To be sure these are extremes. But even these extremes have their exponents. The one is exemplified by some right wing congregations and, peculiarly, by some left wing congregations, who after performing major surgery and some transplant or implant upon the Siddur, hardened their new creation into absolute rigidity.

A member of my synagogue was to marry a member of a Reform Congregation in the latter institution. The rabbi, who is a good friend of mine, invited me to come and co-officiate. I said, "Will there be a huppa?" He said, "No. In our synagogue it is not permitted." But he added, "I will talk to our Board of Directors and ask them for a special ruling permitting this."

Three weeks later, after the Board meeting, he called me back and said, "The Board said to him: 'Our rule is: that no huppa is permitted. This is our tradition.'" so here we see, first of all, a heresy, a rebellion becoming fixed into their anti-traditional tradition.

The other is exemplified by what we might call "with-it" congregations whose objective, it seems, is to be so relevant that there is no time for prayers to set and to become, even for them a new tradition. Now, despite my description of these extremes, I would be the last person to quarrel with any group of Jews who adopt either of these alternatives as their way. If it satisfies their desires or needs, it is probably more right for them than anything that I could

prescribe. But as the rabbi of a Conservative congregation and as one praying Jew, with his own background, feeling, sensitivity, and values, though I respect both and could worship with them from time to time, I am afraid that I would find satisfaction and fulfillment in neither.

I turn therefore to a third approach. This is based on what I believe to be the provable thesis that fixidness and flexibility are the authentic tradition, that both are, more or less in most people, if not in each person, in a state of perpetual tension, therefore demanding expression on both sides. The rabbis recognized this for on the one hand they insist upon the unchanging character of the Tefillo. A man must pronounce mayah brachot b'kol-yom. There are three daily prayers - in two of them the Shemah must be said: in all three the Amidah and the Amidah is not only to be said three times daily but the number of its brachot is so rigidly fixed that it acquired a numerical name, Shemona Esray, which is so popular that it is often used to designate even the Amidah of Shabbas and Yom Tov, and after a nineteenth bracha was added, we still call it Shemona Esray. Finally, said Rabbi Yosie, "He who alters the form of the benedictions, fixed by the wise, has failed to fulfill his obligations."

On the other hand we have as many and even more examples to indicate that our rabbis were opposed both to the rote recital of prayers and to their fixedness. Not only did Rabbi Shimon say: "Al taas tifilotecha keva elah tachanunim v'rachamim" which meant that the prayers should not only come from the prayerbook but also from the heart, but the Shulchan Aruch adds: "Tov m'at tachanunim b'kavana mavharbos b'lo kovana" which translated into modern idiom might be rendered: that when it comes to prayer, quality is to be preferred over quantity. And hear this from the Rambam: "The sages said that upon returning from a journey one should wait three days until he is rested and his mind is calm, then he prays." Carried out literally, this could mean, that an itinerant rabbi, roving hazzan or certainly a traveling salesman, might be totally exempted at all times from davening. In addition to all of this, when we examine the Talmudic references to prayer and follow its development to the various prayerbooks--Mahzor Vitri, iddur Reb Amrom and to the shinuei nuschoyos to which our distinguished chairman referred earlier, where there are variations and liturgical accretions of later eras, it requires no real scholarship or research to see that change was both sanctioned and made in the prayerbook.

So we have fixedness and change. I think to understand the relationship, it is well to keep in mind the wonderful statement of Dr. Heschel, zichron zaddik livracha, who pointed out that this conflict revolved about two words--kevah and kavana. "The Jewish prayer is caught between two opposing principles, order and outburst, regularity and spontaneity, conformity and individuality, law and freedom. These principles are the two poles about which Jewish prayer revolves. The text belongs to all Jews. Kavanah is the private concern of every individual Jew."

The difficulty is that the text is so easy, it comes out of a book, that it soon becomes rote and rote can dullen; kavano is so hard, it must come out of the heart and the heart is not easily commanded to pray three times daily so the heart soon would give up and maybe stop praying altogether. Keva and kavana--what to do. believe each Jew must wrestle with this problem of prayer within himself, but the role of the religious leader is central and by religious leader, I mean cantor and rabbi but for various reasons, most of which are obvious here--the hazzan being the central personality to interpret and inspire the congregants in prayer, I shall speak primarily about the role of a shaliah tzibbur in making vital the traditional service.

The hazzan has a great responsibility and a unique opportunity to help solve this dilemma. I believe that there are three methods which when used together can preserve the matbeah tefillah and still satisfy the deep need for inspiration and change in prayer. The first depends almost totally on the hazzan. The hazzan is the shaliah tzibbur but he is also an artist. But, someone might say, the cantor has no right to be dramatic, to expose his singing personality before the congregation. He is not a singer or an artist: he is the representative of the people before God. My answer is that because he is the people's representative before God, he must be qualified in the highest degree Kol lo noim pirko noeh and we can add: he must be musically trained and he should achieve the highest possible artistry.

If you had to appear before a court with your life at stake, would you choose an attorney, sloppy of appearance, casual of speech, negligent of reparation, half-hearted in presentation? When you appear before the highest court of the universe and the fate of your fellow Jews is to be decided, don't you think that they deserve the finest that is in you? My mother, zichronoh livrocho, was fond of the

expression: "Hachavim v'hamovet b'yad haloshon." Translate here, "that everytime that the shalia tzibbur ascends the bima the life and death of the niuun, of the melody, and of the services, are on his tongue." He can by his vocal and artistic talents and a sense of beauty and deep feeling and emotion bring the service to life or he can sing in such a way as to make his concluding kaddish a most fitting commentary on his earlier davening.

of course, the cantor, the rabbi each of us, is only human. None of us can bat or sing or speak 100%. It was Enricho Caruso who said, his greatest competition is his finest performance. But as my beloved teacher and colleague, the late Milton Steinberg, of blessed memory, used to say: "If you don't strive for excellence you won't even achieve mediocrity." This striving for freshness and excellence is not only for the cantor as soloist but also as leader of congregational singing.

The cantor and rabbi must constantly keep before them the concept that the congregation is not singing a song. We must try, and it is not easy, to put some aspect of kavana into every phase of congregational prayer and I think there is only one way to do it. If the Cantor and the rabbi themselves feel some genuine emotion then the congregation will feel it too. Osmosis works in the pulpit as well as in the laboratory. The essential point is that we have the power and the sacred responsibility of pouring new life into the old, magnificent prayers.

The second method is by introducing new melodies to these beautiful, well-known and beloved prayers. Of course, we have all been doing this. I want to make three brief points about what I am saying. There are hazards in introducing new melodies. Many people don't want it. Some of the so-called die-hards (kn our own congregations - Conservative) feel that a new melody is against their tradition. Let me tell you of two incidents:

A member of my synagogue, a past-president of my Sisterhood, an active member of the Board, a woman who hardly ever misses a Friday night service all the years I have been in my synagogue, when our hazzan introduced a new melody on Friday night, about four years ago was bitterly opposed. She spoke on the floor of the Board, she spoke to individual members of the congregation and to me and to the cantor. The cantor persisted, as I told him he

must. After a year or so, she became the loudest (she sings in the choir sometimes), most enthusiastic participant in the whole service and in particular, in this new nigun.

And listen to this, one of the cantors, a very distinguished member of your own body, told me this story: In Melech Rachamon, of the Musaf of the Shalosh Regalim, when you mention the three festivals--Hag Matzos, Hag HaShavuos, Hag HaSukkos, he introduced the nusah of each of the festivals. For example, in Hag HaShavuos, he used "Akdomes Milim" Nusah, and for the Hag HaSukkos, Ono Hashem Hoshiva Na. One of his old time members objected. "Rabbi, this is not traditional: this is not what we do in our synagogue." The cantor persisted. After about a year he gave him a great Yashir Koach. He said, "What you chanted is so traditional for our people" and he might have added (I don't know if he said this) that this was an opportunity, a bargain, where the cantor gave the three yomtovim in one.

Second, what we sometimes may do haphazardly and episodically, introducing a new melody here and there, I think we must give continuity to and stability. It must be planned and programmed and directed between the cantor and the rabbi on an on-going basis, to make the old words new, with new music, and to make the old nigunim beautiful because of a new inspiration.

Third, I think that you, especially the cantors, have a great opportunity to innovate. Last night we heard some beautiful innovations. From all of your cantors conventions, several of which I attended, all of which my cantor has been attending, my hazzan brings back new nigunim, new concepts, new ideas and beautiful new melodies for different prayers. You must use these melodies. And you must create new melodies. I know there is so much talent among the cantors. You all have so much music in your souls; so many of you have proven you have creative ability. Why not use it? Why do you wait? My own father began to compose only twelve years ago - when he was 80. What he sang last night was his own composition. He's made a number of others. I warn you and I advise you -- don't wait til his age. In this department there are no guarantees.

What kind of music should you compose? I say there is almost no limitation. I prefer, for personal reasons and I think, as I shall try to bring out later in the discussion, for better reasons, in terms of the ultimate establishment of what has continuity with the best of our

tradition, and with the best which you men will do for the future, that we should try to make the new based upon the modes of the old so that when anyone comes to shule, he'll feel a sense of tradition which will carry over and establish something basic to which all Jews can relate, no matter where they are.

You can write, however, if you want to, in the newer modes and idiom. The martyrology of Yom Kippur--what a great opportunity for musical reinterpretation to reflect our greatest historical tragedy. As long as what you do comes out of your deep feelings and artistic talents--so much is bound to be good and effective. We need newness, freshness and greatness. Everyone of us has been seared and thrilled alternatively by the tragic and triumphant events of our own day. What you feel and what we the worshipper feel is crying out for an outlet. We need it. We need to translate your deepest Jewish emotions into musical expression.

Take V'korev Pizureinu which many of us do in the synagogue. The melody is a little bit trite and somehow hasn't got the depth or the feeling of great triumph. Imagine what we have--the State of Israel--it's not expressed in sufficient magnitude in that music. We need someone to write a new V'korev Pizureinu in an idiom which expresses our feelings and sense of joy at our people's greatest triumph. Can we expect the music of Sulzer and Lewandowsky to express what we Jews went through in the past 40 years? You have the key to unlock the tragic and ecstatic moods and emotions imprisoned within our souls. Almost exactly a week ago, in this same hotel, 500 rabbis were deeply moved by a performance created by one of your very creative cantors. "I Never Saw Another Butterfly." I think there must have been ears in a thousand eyes that day when we listened to the deeply moving music which is in the modern idiom, but it captured the tragedy and the triumph of those children in that concentration camp. It was an unforgettable experience. We need your talents to deepen our religious experience and to uplift our souls.

And finally, the third method is in the creation of new prayers, with new music in two languages. The new prayers in English - many of us rabbis have introduced in our synagogues in the past several years. My colleagues have been very creative. Dr. Jules Harlow at the Seminary, Jack Riemer, Sidney Greenberg, others have written wonderful chovrot of original prayers and anthological prayers which

I and many of my colleagues **have used with** very telling effect in our synagogues.

There is need to create. I don't say only by the rabbis. You have so much Torah as well as neginah in your souls, there is no reason why a cantor can't create in English a new prayer, which if it has the depth and the literary expression and excellence, we would be most happy and honored to use in our synagogues. But also, I discovered something interesting. My hazzan, every once in a while says to me, rabbi, would you create or give a new kavana, an introductory commentary to Hineni Heoni or Hashkivenu, or something. He wants it because he feels that the commentary of the rabbi if brief and to the point and elegant, can trigger off kavana in the congregation as they listen to the self-created kavana in the hazzan.

The second area which has been less used and needs deeper and greater creativity is in the area of Hebrew prayers. Very few have been done. Your chairman referred to Al Hanissim in Eretz Yisrael which was created for the Hai beIyar and has been introduced in some of the Siddurim in Israel. The late Rabbi Abraham Isaac Kook, zichrono livracha, wrote a meditation--of course, in Hebrew, that was his vernacular, to be said before Kol Nidre. Other imaginative, relevant, contemporary but deeply moving and in a very real sense, traditional prayers have been written in different parts of the world. But there is a crying need for something new. What we need is boldness, imagination and talent. You create and I guarantee you, I and my colleagues will use them, gratefully, and I hope, fruitfully.

You have been doing this, but I tell you as a rabbi, I would welcome a regular, periodic supplement--let us say, once a year, with new creations, not to replace but to supplement or alternate with traditional prayers. We should have a joint commission with rabbis and cantors who would commission our most creative talents to write new prayers and set them to new music for all of us, and to do this periodically, let us say once a year in a supplementary anthology. It could be contemporary but also traditional. It could be part of the keva of Jewish prayers and also the kavana of Jewish inspiration. We are klai kodesh. If we utilize the full potential of the kailim I firmly believe that we can bring a new dimension of kedusha to our people and to our tradition.



One more word. I've heard about completely innovative services. I've heard that they are successful, that they attract people to the synagogue and this is all to the good. I investigate practically every one of these ideas that come out and I use whatever I feel, together with my cantor, and we are one in this domain, whatever we feel can be fruitful for our people. But if it is the newness that attracts what happens when the novelty wears off? If, let us say, that the new service works for two or three years, does that mean that we should introduce another one three years later and still another one at the end of six? At this rate, we should be disestablishing the old without establishing the new and we would have a building trying to stand on a constantly shifting foundation. At best, a questionable if not a risky venture. I believe that in the long run the combination of basic tradition with innovative variations will preserve the best in our liturgical heritage and answer our deepest needs.

Hazzan Leon:

Our next panelist, Rabbi Samuel Chiel, is a graduate of CCNY, with a degree of Bachelor of Social Science. He majored in psychology and education. He was ordained as rabbi by the Jewish Theological Seminary in 1952 and served as a Chaplain in the United States Army. Upon completion of his term he served as rabbi at Temple Beth El, Quincy and at the Malvern Jewish Center in Malverne, New York. He is at present the rabbi of Temple Emanu El of Newton Center.

Rabbi Chiel served for several years as Program Editor of the Eternal Light television series. A number of his sermons have been published in the "Best Jewish Sermons" '54, '60, '64 and '68. He was invited to contribute the essay on Conservative Judaism to the book, "Currents and Trends in Contemporary Jewish Thought."

It is my pleasure now to introduce to you Rabbi Samuel Chiel.

Rabbi Samuel Chiel:

Thank **you** very much. Mr. Chairman, Ladies and Gentlemen.

I am very happy to be here with you at your convention. For me it is the first time that I have been present at a Cantors Assembly convention. I've heard about it both from hazzanim as well as from laymen in my congregations who used to attend with great regularity and I am convinced that you have something that we don't have at the Rabbinical Assembly convention. You have so much ruah and so much spirit in addition to so much talent ~~that either~~ we should have conventions together or we should begin to introduce sane of this wonderful singing, ruah that I sense. I understand this is only the beginning, that the tempo keeps on getting higher and higher. I am afraid I am not going to stay until you reach the apex, but I would love to. I really think it is a great tribute to the real, genuine love that each person here has for hazzanut and for tefillot and for our Jewish tradition which one feels in every service, at every meal and every other part of this convention.

Just to give you some additional credentials, which were not mentioned in Hazzan Leon's introduction, let me tell you that my father, alav hashalom, was a cantor like Rabbi Chazin's, yibadel l'hayim, wonderful father, is a cantor. I've been associated with two wonderful cantors since I've been in the rabbinate--first with Cantor Max Wohlberg in Malverne and now with Cantor Gabriel Hochberg in Newton. My association with cantors has been a wonderful one because I've had some great people to work with and I fully agree with what Rabbi Chazin said. I think that he has given us a beautiful, whole setting to the problem and many wonderful solutions to the problems that face us. What I am very much concerned about is that in addition to the solutions that Rabbi Chazin suggests, which I think really ought to be implemented by all of us, I believe we also have some other very specific problems in our congregations that perhaps need other measures that we have to address ourselves to; and to deal with them with other measures.

It seems to me that in each of our congregations we have a number of different groups. There are, I suppose, scores of different groups of Jews, in terms of their own background, in terms of their own relationships to davening. One cannot enumerate all these groups. I would say there are at least three major groups in each of our congregations.

We have the daveners and with the daveners there is really no problem. All of the things that we are concerned about-- if they have a good hazzan and the hazzan really does what he is supposed to do, that is all that the good davener wants. He really doesn't want change: he resists it and in a way he really should not have to submit to change because he is comfortable with the tefillot, with the davening as it is. Why should we impose upon such a person problems to make him unhappy?

In addition to the daveners we have what might be termed the worshippers. These are people for whom davening really has no meaning at all. These are the people who come to services very rarely. They are the ones we see primarily on Rosh Hashanah, Yom Kippur, occasionally at a Bar Mitzvah. These are people to whom we have to really give a great deal of thought because I daresay they represent the preponderant number of the people in our congregations.

A third major group might be termed the unconvinced. These are the young people whose parents actually have to drag them to services. I mean, not physically, but certainly in terms of moral suasion. There are parents who really have to use every trick in the book to get some of their young people to come to shul even on Rosh Hashanah and Yom Kippur. I have this both from the parents and from their children. So that we really have a variety of groups in the congregation. It probably is unrealistic to think that we can create one mode of davening or of worship which will truly satisfy the needs of these different groups within the congregation. A person who has davened all his life is sitting next to a person who does not know how to read Hebrew. Somehow, we as rabbis, as cantors, are supposed to create a service which is to bring spiritual satisfaction to these groups. It is impossible.

At best, what we arrange is a kind of an uneasy compromise on Rosh Hashanah and Yom Kippur between these varieties of people in the congregation. I think it is also quite clear that in our Conservative congregations and in the Reform as well, and probably in most of the Orthodox, except in the Young Israel and in the hasidic shtetlach, where people really daven. It seems to me that in most of our American congregations, prayer has really become a major problem, instead of, as Dr. Heschel used to say, instead of really being a solution it has become for

us a major problem. That is to say, there are very few people in each congregation who daven with us regularly. This percentage is a very small percentage: it is a very precious and important percentage, but it is small. Also, if one listens to what people are saying, and I think one should always listen to what the people are saying, one hears all kinds of complaints about the fact that services are boring, that they do not receive any special kind of feeling from the services. These are particularly people who come only on Rosh Hashanah and Yom Kippur. The fact is they are there only once or twice a year and yet many of them feel that the services leave them completely cold. I'm sure there are all kinds of reasons why this is so. I'm sure that the fact that we have many of the parents, for example, who represent first or second generation children of immigrants and who rejected a great deal of the Jewishness of their parents and associated that with all kinds of foreignisms, to whom davening and prayer are also included in that kind of rejection. They have a very special problem as far as davening and prayer is concerned.

I think that we have a kind of action-oriented society in the United States as another reason in which it is very difficult for people to consider prayer to be something significant. If you are always supposed to be active, doing something, you must have some kind of goal that you can actually see and accomplish. To sit in a synagogue for an hour or two or five or six, whatever the number of hours is where nothing discernible occurs, is, in an action-oriented society, a great waste of time.

It is also very important to realize that the needs of people change. What satisfied our grandparents may not necessarily satisfy our grandchildren. I think this is a consideration that we must always bear in mind in terms of searching and struggling to find some of the answers of the problem that prayer poses to people today.

As a result of all this, it seems to me, in the last few years, that there is really need for some kind of experimentation. For the people who are the daveners, what I would like very much to see happen, is for them to have a traditional service. But for those who are not daveners, I would like to see, at least once in a while, an opportunity for them to have a service which might address itself to their needs and to their feelings more than the traditional service.

I would just like to tell you about one of the things that we have done in our congregation which we started about three years ago, dealing in this instance particularly with Rosh Hashanah, the Second Day of Rosh Hashanah. I wrote a letter to the congregation in March and explained to them that I was considering the possibility of providing an experimental or a contemporary service on the Second Day of Rosh Hashanah and I wanted to get some notion from them as to what their reaction would be to this. I didn't ask for a commitment at that point but really more of a reaction so that we would know how to plan this if we went ahead with it. We sent out the letter with a questionnaire and we received a response from a tremendous number of our congregants. We received a response which was four to one: namely, four congregants to one who wanted the experimental or contemporary service. As a result of polling the congregation what we decided to do was to schedule this service for the Second Day of Rosh Hashanah. The first day we would have the traditional service and on Yom Kippur as well. For the Second Day of Rosh Hashanah we scheduled **one** traditional and three experimental services.

We tried to take the essentials of the traditional service that is, the Shema, the Amidah, the Kaddish, the Torah service, the Shofar sounding, etc. those items which are really central to the service and retained them as part of our service. In addition, we tried to intersperse throughout the service as many of the traditional melodies as we could, especially those that the people can sing together, such as Zochrenu l'Hayim, Avinu Malkenu, etc. Then, we added a number of contemporary prayers and readings. We have been doing this now for three years. We have a large committee that has been working together with me, consisting of people who, as a result of coming to one of these services, have decided that they want to-join in helping to create it. We have not only readings that are created by some of the gifted men that Rabbi Chazin mentioned but we also have people within our own congregation that are writing prayers, both during the year, but particularly for the Rosh Hashanah service. In addition, we also have a number of folk songs that we sing. We choose Hebrew, Yiddish and American folk songs-- which ever are appropriate to the theme. Each year, we choose a particular theme to highlight Rosh Hashanah. In one case, for example, we took Teshuva, Tefillah, Tsedakah as the theme. We've been taking a different theme from the High Holy Day liturgy and centralizing the whole service around that theme. The

folksongs are not used for the sake of being folksongs but they have to be very immediate and very relevant to the theme. This year our theme is going to be Israel for obvious reasons. So we are using only Hebrew folk songs this year in which we are going to highlight the celebration of the 25th anniversary.

In addition to these folksongs and contemporary prayers and the essential parts of the service, we use the spaces in between for a great many commentaries on the prayers. Since we have much more time with this service, each year I have taken at least one or two prayers of the traditional liturgy that present theological problems for our people and have talked about them in some depth. Much of the time we really don't have enough time to do this in a traditional service. But we have much more time and we are much more relaxed at this service.

For example, I have taken a prayer for Rosh Hashanah, a magnificent prayer which the hazzan chants first. Then the people join with him. Then I take the ideas presented in that prayer, which, for most of our people are an enigma and a problem.

I've heard this in houses of shivah, innumerable times, as I am sure all of you have: It's true, Rabbi, this is what the prayer said: mi yichyeh, mi yamut. (They don't necessarily quote it to me in Hebrew but they know it's a prayer that has a very vivid kind of thrust for most of our people: here God decided to kill my husband or my child.) I really have a problem, very very often, coming into a house of shivah, in attempting to try to interpret that prayer in a way that I believe is meaningful and does not say that God killed that person's husband or child. We discussed this at some length one Rosh Hashanah. We took other prayers and we take each year one or two prayers that I consider to be beautiful prayers but prayers that also leave as many unanswered questions.

We tried, for example, as far as the Torah service is concerned, and took a leaf out of the Havurat Shalom in Somerville. Rabbi Arthur Green in my discussions with him, pointed out to me that one of the things that they do occasionally is that they have the Baal Keriah read the Torah in an undertone and somebody else reads it in English in an overtone. We tried that several times just from the

standpoint of taking the Torah reading and trying to create a variation which will be of interest to the people where they will know precisely what is happening. They will hear the words but they will also have the traditional Torah reading at the same time. It's really just one little item but many of the people have found this a very beautiful addition.

We have created each year, as I mentioned, one of these special prayer booklets which we present to the congregation at the end of the service. We encourage them to take them home, to read them and to discuss the prayers at home. A great many of them do. We have people, for example, who send these booklets to their children, who are overseas, or who live in another state. These booklets have been passed around. Once the Mahzor is finished, they leave the Mahzor in shul and that's it. But these prayer pamphlets have been used by our congregants oftentimes, on many occasions during the year. They want more and more copies of them to send them to family, particularly to children. They hope this will have some kind of special message for them.

I would say that the emphasis on the service, as I said to the congregants when we started is that we want to have a very relaxed, informal kind of atmosphere. Very different from the very formal atmosphere of the first day service and Yom Kippur. I tell them that we are not necessarily going to finish everything in the pamphlet. We don't have to watch the clock because on the first day we really watch the clock. We have a dual service in order to accommodate all of the people so we are really watching the clock. It seems to me to watch the clock and try to daven at the same time is almost an impossible kind of task.

But at this Second Day service, we take our time. We don't try to cover everything but we really have maximum participation on the part of the people who are there. I say to the congregants, for example, when we teach them a new melody, we introduce, we have for example each year a special melody that comes from Russian Jewry, "Lomir alle, alle, in einem dos Yiddisheh folk mikabel ponim zein," or "Kachol v'lavan" or whatever the songs are and we talk about Russian Jewry and we sing this together. I say to them if they don't sing it well the first time, it's a very good beginning, but let's do it with much more spirit the second time. By the third time, the house really is singing and joining together in something which has become very meaningful C-or them.

Each year after Rosh Hashanah I send out a questionnaire to the whole congregation. I ask, in particular, for those people who have been to the contemporary service, to make comments. I have a series of questions allowing them to tell them which part they liked. Did they like the folksongs? Did they like the explanations? Room is provided for extended comments on the back of the sheet. we have received each year some 700-800 responses to these questionnaires. We learned that we shouldn't send one to a family but we should send three or four questionnaires because the children also want to respond. They sometimes differ with the parents. we have received, as a result of these questionnaires, among others the following comment:

"How can those who daven in Hebrew and understand not one word of what they are saying, reach God? Unless someone races through the English, what kind of a confession is the Avinu Malkenu or the Al Chet? You don't really know which sins you are saying or asking forgiveness for.

"Many men of my father's generation, who had their Hebrew training in the cheder, will probably resent the change in tradition, but for the new generation of American Jews, the way to more active participation and adherence to Jewish tradition and ritual is to make our services more relevant: to make them speak to us so that we'll want to come to synagogue more often.

"So, Rabbi, thank you for the illuminating, religious experience of our new service. It was truly right on. Hope we will have at least one day with the new format next year."

Many of the people, incidentally, who write say that they want the traditional service to remain as it is on the First Day but this contemporary service on the Second Day. As one of them wrote: We would like to have the best of both worlds and we would not like it changed on the First Day.

We have, for example, a rather strange one. This one came as a rather slight shock to me. A man sent me a little note that his wife wrote to him at the service. Unfortunately, you see the depth of our ignorance is so intense that he didn't know and she certainly didn't know that they are not supposed to write on Rosh Hashanah. But I have this little note that she passed to him. Incidentally with the note he



enclosed a donation, in which he said this is for more such services. She writes: "For the first time in my life I am somewhere where religion is meaningful to me." I told him in subsequent conversations that I appreciated it but she is really not supposed to write on Rosh Hashanah.

It is interesting to discover the different reactions to the different generations that we have. We have in our congregation people of at least three generations. This was a letter from a lady. She is 41. She writes the following: "On Friday night when my teenage son returned from the service he voiced his dissatisfaction with the service. He felt that it did not address itself to what is happening today and especially to the events such as the tragedy at Munich. This was really the first time he had ever voiced any objection. However, he felt better about the service the First Day of Rosh Hashanah and really enjoyed the contemporary service the next day. Although the words meaningful and relevant are terribly overused these days, I do think they apply here. The contemporary prayers do have more meaning as they refer to war and peace, poverty, pollution, in addition to love. Also the use of English instead of Hebrew makes the whole service more enjoyable. My father-in-law, aged 75, does not agree with me. He says it wasn't a service but he admits that reading in Hebrew, as he does, really doesn't mean anything to him -- just by rote, but he resists all change. I enjoyed the service very much. It gave me a feeling of really having prayed and of giving thought to what I hoped for in the new year for my family and for myself and for the world around me. I look forward to more of the same."

Finally, one brief comment from a lady who is age 46. We don't ask for the names but their ages. She writes: "My father who is a man in his 70s comment on the service was: It's really not so new you know. It reminds me of the hasidic services I remember from my boyhood in Russia."

Anyhow, you get some idea of the different reactions of the people. We do not ask for reactions from those people who don't go to the services but we sometimes get them. I get a letter which states: His age is 64 or so. He says: "For this we didn't need you--a new rabbi."

These are the unsolicited comments. I think what is very important is that we present an alternative. Namely, we have a traditional service going on in the sanctuary for those who choose a traditional service. This year

another request has **come to me**. Several of our people who are academicians and who teach at universities nearby, in the Boston area, who are members of our congregation. I have a number of rabbis who are members, we have a number of professors, many of whom know a great deal and who really are not terribly happy with either one of the two services. They have asked whether they couldn't have a completely traditional service without-rabbi, without cantor--they'll do it themselves. What we are now going to do is to send out a letter to the congregation asking them if they would like this. If we have a minyan or more who would want this service we will provide that as a third service in the congregation on Rosh Hashanah and Yom Kippur. It **seems to me** if our attempt is to try to **meet** the needs of congregants it has to **meet** the needs of a variety of congregants who come from different backgrounds and clearly we have another group, even though it is a smaller group, who have that need and I hope very much we will be able to have that third service this yom tov.

It's clear to **me** that this kind of service has struck a very responsive chord in our congregation. I believe, as Rabbi Chazin alluded, that it should not become congealed and therefore we have to be really examining it and changing it, except for the essentials, every year. Furthermore, we use it on the Second Day of Rosh Hashanah in particular because, it **seems to me**, one, the Second Day of Rosh Hashanah service **is almost** identical with the First Day, and, secondly, we have many more people who **come** on the Second Day of Rosh Hashanah than we have on a Shabbat or Friday evening. We have done a variety of things on Friday evenings as well.

I must tell you that the second day of Rosh Hashanah which is a dwindling day in **most** congregations, by that I mean one sees many more empty seats today. The Second Day of Rosh Hashanah has become for us now "standing room only." At each one of the contemporary services we not only have three quarters of our congregants who reserve their seats (we ask for their reservations beforehand) but we also have students from the entire Boston area who **come** in in order to be a part of the service because they have heard about it and they want to share it.

I want to conclude simply by saying that I do not have any expectations that this service of the Second Day of Rosh Hashanah is going to bring the meshiach to Newton or to anywhere else. I do have, however, the feeling that we have to constantly be listening and examining the needs of

our congregants and try to respond to those needs. I really have the feeling that we have presented new possibilities in the estimation of three quarters of our congregants, about the potential power, beauty and inspiration of Jewish prayer.

Hazzan David Leon:

our third and final panelist is Hazzan Samuel Rosenbaum. We agreed not to give you a biographical sketch. For you to find out Sam's background we suggest you look through the proceedings of the last twenty conventions. At the same time re-read some of the wonderful articles that were written there. However, I think when history is written about the cantors in America, Sam's name will be among those who made a great contribution to our sacred calling. He is beloved by colleagues for dynamic leadership; he has made many contributions in writing, oratorios, serves as editor of our JOURNAL OF SYNAGOGUE MUSIC, he has translated many songs into English; written texts for many, many original works. Those of you who were able to see the TV broadcast of YIZKOR just a few weeks ago, were thrilled to hear that wonderful chorus, the orchestra, Richard Tucker, Bianca Sauler, Seymour Schwartzman, Howard de Silva as the narrator. Hazzan Rosenbaum has a long, long list of accomplishments to his credit, but all of us know Sam, what he has done and to curtail the reading of this long list, I present to you our dear friend and colleague, Hazzan Samuel Rosenbaum.

Hazzan Samuel Rosenbaum:

In the last 20 or 30 years, we Jews, the people who invented prayer, and who, for centuries were able to cling to a semblance of reality only from the regularity of our prayer, we Jews have been talking about prayer much more than we have been praying. I suppose we should be grateful even for small favors. At least we still talk about prayer. Hopefully, our discussion here this morning will lead us to a better understanding of the difficulties of those who cannot or will not pray as their fathers and grandfathers once prayed.

Dr. Abraham Joshua Heschel, of blessed memory, foreseeing the question we are posing today: "Is there a need for a new liturgical tradition?" provides one answer.

"The crisis in prayer, ' he wrote, "is not a problem of text, it is the problem of the soul. The siddur must not be used as a scapegoat. A revision of the prayerbook will not solve the crisis of prayer. What we need is a revision of the soul: a new heart, not a new text."

Obviously, the fault is not in our stars but in our souls. It comes as no surprise that many find it difficult to pray. The fires of doubt, cynicism have been too well fed this last half century. The immediate past history of the world, the terror and deceit which has become so commonplace in our time does not easily nurture belief. Faith and hope, it would appear, went up in smoke at Auschwitz. Not only for those who were there and somehow survived, but even for many of us who sat across an ocean and ate and smiled and slept.

While the malady which besets prayer in our time is deep-rooted and serious, it has always been with us: it is not unique to our time. There were always those who could not or would not pray. Those who lost the way: those who never knew it. And those fat, sleek ones, smugness fitting them like tights, terribly certain that having amassed more than their neighbor, they do not need to pray.

So there is the problem. It is not new. But our synagogues more and more stand empty, and even when filled are strangely silent, so we are properly concerned. How shall we deal with it?

In time gone by, the great majority of Jews did pray. And I do not delude myself, as do some of our Jews and imagine that every Jew who lived in a shtetl in Eastern Europe was a gaon, or at least a rabbi. In those days, even the illiterates, (amoratzus is not a modern invention) prayed, or pretended to pray, because it was embarrassing to appear not to pray, or worse, not to be able to pray. So they developed the drone-skip syndrome and believed they were praying. And in the end, it really did not matter whether they said the words properly or not, or whether they understood what they were saying. So long as they believed they were praying, they prayed. Prayer has, after all, more to do with the neshomeh than with the brain: it is a state of being more than a state of mind.

Little attention was paid to those who would not daven. No one tried to cajole or entice them into the synagogue. Their apikorsus was noted and they were written off. Sometimes with a sigh, sometimes with a curse. And if any attempt was made to get them to become baale teshuvah, it was to the wider world of faith and practice to which they were invited to return, not just to the prayer-book and the synagogue. Those Jews were little concerned filling pews or with membership statistics.

And their reasoning was sound. Prayer without faith and the practice of mitzvot is no more than an exercise in language. Without commitment, without faith there can be no prayer.

I suppose that many here will be impatient with my rather abstract approach to the problem. You come to a convention workshop session to receive some practical instruction. Do A, B, C, and D and you will be successful in such and such an activity. However, I must admit, I have no new secret formula for solving our prayer dilemma. Maybe there is a specific solution to overcoming the failure of prayer in our time. If there is, I have yet to discover it. But I have discovered in some 30 years as a hazzan a great number of things that don't work and there may be some benefit in knowing what some of these failures are. At the very least, we will know what we should rule out in our continuing search.

All of us here, rabbis, hazzanim, are professionals. It is in our interest, both selfishly and altruistically, that people come to daven. It is good for them and good

for us. It is natural that we are uplifted and encouraged when we stand in front of a large, participating congregation: and understandable that we are depressed and discouraged when we do not find that opportunity. So we wrack our brains, look at what others are doing, even sneaking a peek now and then at mah yomru hagoyim. Although what we expect to learn from the goyim about davening is hard for me to imagine.

In our desperation we are ready to take advice from anyone and everyone. In an outbreak of what we imagine to be a case of participatory-democracy-zeal and in response to the great popular thirst for more lay participation, we confer with Sisterhood committees, USY kids, with kindergartners and with golden-agers. We ask them to tell us what is wrong with the way we conduct our services and how they would go about improving them. We meet and we talk and a flood of suggestions are put on the record.

I am all for talking with our people, for knowing their needs, their fears and their yearnings: for building meaningful relationships with those whom it is our responsibility to lead. But I am not for abrogating the mandate we have to remain leaders. Are we really not better equipped to lead than our members? Are we really not better prepared to teach than our pupils?

Generally, what we learn from our laymen is that the services are too long, that they are conducted in a language that almost nobody understands, that the English translations are worse than useless. And I agree 100% with their criticisms. But we also hear that the prayers are no longer relevant, not "with it," that they do not express in simple terms the things they feel. They also tell us, that in spite of their illiteracy, in spite of their meager background, in spite of the lives they lead, that they want to participate to a greater degree, not in the service, it turns out, but in leading it, and in "creating it." They know a poem, or a song, or an essay, or a piece they read in the Sunday Times Magazine that would be more appropriate than some of the stuff in our old fashioned prayerbook. After all, we are now living in new times, the whole world has changed, why not the prayerbook? There are cries for contemporary, modern, relevant materials. Some reasonably sober and competent professionals even suggest that in order to keep our prayers right up to the minute we should publish a loose-leaf prayer book to which new things can be added from month-to-month--or even year to year, and from which the outdated materials can be easily expunged.

In our anxiety to find something new, and incidentally to please the paying customers, we completely lose sight of the fact that all of religion is essentially a process of looking back, of drawing wisdom, strength and meaning from the examples of prophets, saints and sages of the past. Jews, especially, are a history-intoxicated people. Jews created history and were themselves to a great degree created by history. We believe in a God of history and in our most sacred and serious moments, we ask God to remember: To remember the virtues of our ancestors, to remember His promise to us, to remember the martyrdom of countless millions who died for remembering Him, to remember our beloved dead.

Judaism is an outlook on life which is associated and interwoven ideologically with its own history. Jewish prayer and ritual are the expression of the history of a people who, when they are faithful to Judaism, see history as a manifestation of God's will. Judaism cannot be separated from the Bible, the Mishnah, the Talmud, the commentators, the Kabbalah, authentic Hasidism, the Exile, the Restoration, the totality of Jewish experience. To hope to pray, to perform mitzvot, to be a Jew without a knowledge of the Jewish people and an informed identification with it, is ultimately to fail.

Then, too, our advisors from the ranks tell us, we must allow them to participate more. It is, I suppose, useless to remind them that the Jewish service has been for centuries based on congregational participation, employing for the purpose a very simple technique called davening. It is useless because they are intent on worship without davening. They also don't see that it takes any special skill to lead a service, or to teach a section of the Torah, or even to preach to the congregation. Give them a cassette, or show them where they can find it in a book and they could lead the service. For the most part they don't really know an aleph from a bet, yet they want to participate; not by davening, but by leading.

We are especially sensitive to the voices of young people and so we "rap" with them. No self-respecting teenager uses that euphemism any more, but somehow we think that it puts us both on the same level. Although why that is either valuable or necessary I do not know.

At any rate, we listen to their suggestions and complaints and if their voices are loud enough we are only too glad to agree with them. We seem to accept without question the proposition that they are capable of managing the world, merely because they are able to point out some of the more glaring weaknesses in our society.

As a **result**, new and alien elements are welcomed into the service, "to attract the young people." The songs of Bob Dylan and Simon and Garfunkel replace Ahavat Olam and V'shamru. The protest songs of Joan Baez become more acceptable than Sim Shalom.

Then there are those young and old who have suddenly discovered hasidism. It doesn't take long and we are flooded with dozens of vulgar, inept, meaningless, so-called hasidic tunes whose only virtue is the fact that they have a primitive beat, and if you don't want to bother learning the simple texts you can always clap your hands and sing ya-ba-bim-barn. Hasidism, authentic hasidism which preaches love, service and concern for fellow man, joy in God and man, and peace, such an outlook, such a life style could prove to be a cure for many of our ills. But genuine hasidism, and sincere conversion to it, demands introspection, thought, ccunmitment, a way of looking at and living life: and above all, a deep and abiding faith in God and in the ultimate goodness of Man. To expect that these pale imitations of the truly soul-searching songs of the hasidim will somehow reorder and revitalize our Conservative congregations is to delude ourselves.

Hasidic music is meaningful to hasidim because they are hasidim. They live the lives of hasidim. For the rest of us, the music may be entertaining but prayer is hardly an entertainment.

Other experiments have been tried, too.

The search for "relevance" and "timeliness" has produced a plethora of collections of supplemental readings intended to replace or supplement portions of the traditional liturgy. I have examined many of them, those edited by Rabbi Jack Riemer, Rabbi Abraham Karp, and Rabbi Sidney Greenberg. I count all three as colleagues and friends, but in my opinion the material I find in their collections does not begin to match the majesty, the mystery and the broadhistoric sweep of the texts it is meant to replace.



Compare the dull, pedestrian tediousness of a reading entitled, "I Was With Abraham," credited to Abba Hillel Silver, dragging along for three pages in the Karp anthology with the short, direct and penetrating declarative sentences in Ata Zocheh which say the same thing and more in one third of the time.

Or compare the naive and utterly dull piece entitled, "A New Shofarot," in Riemer's collection with the drama, tensions and authenticity of Ata Nigleta. Will Riemer's "A Prayer for the New Year," enumerating like a shopping list all of the problems we faced in 1971 and already outdated, ever replace Unetaneh Tokef?

Or this reading from Greenberg's collection, entitled "Goals to Strive For":

"**Before** we set our hearts too much upon anything let us examine how happy they are who already possess it.

'Because we can synthesize rubber, span the earth with sound, and spin wool from peanuts, we think we know the answers to all the riddles which have puzzled philosophers since time began.

"But there comes a moment when man wearies of the things he has won; when he suspects with bewilderment and dismay that there is another purpose, some profound and eternal purpose in his being.

"It is then he discovers that beyond the kingdom of the world there exists a kingdom of the soul."

Now compare this painfully inept language with any two lines from the 90th psalm, or with the direct, beautiful, simple declaration of faith in the often overlooked morning prayer, Elohai, neshama shenatata bi tehorah hi.

You will charge, and be correct, that I have chosen the poorer things for my criticism and I compare them with some of the greatest literature ever composed. But that is precisely the point. Why should I read Edgar A. Guest when I have Shakespeare? Or, you will agree that the quality of the new material leaves something to be desired, but is it not more realistic, more rational than the classics?

**Let** Rabbi Harold Kushner respond to that:

"One of the interesting discoveries of recent years is that there is room in religion for the irrational. Certain 19th Century rabbis are probably turning over in their graves at the thought, and contemporary Jews of an intellectual bent are experiencing similar discomfort, but it seems inescapably true. It's not enough for a religion to "make sense": it has to transcend making sense.

"Partly, I suspect, this is the belated impact of Freud on our thinking and doing. Mostly, it is the reaction of what allegedly rational thinking has led to in the world, -- uninterrupted war abroad and deteriorating social conditions at home. People are saying 'if this is what rational thinking leads to, let's try something else.'

"After all these years of telling our youngsters to admire Judaism because it made sense and didn't offend reason, we find some of them 'turned on' by Hassidic encounters and others beguiled by the exotic religions of the Far East. The parents refused to put on tefillin because it didn't make sense: the children wear love beads. The parents objected to services in Hebrew because they wouldn't pray what they didn't understand. The children chant Hare Krishna on Boston Common.

"Let's leave room in our service for things that don't make sense. Maybe a service which you try to explain is like a joke you try to explain. Either it works and requires no explaining, or it fails and won't benefit from explanation. Let's keep an open mind on some of the customs and rituals in Judaism which a ruthlessly rational generation tried to downgrade. And let's stop pretending that we're all that rational, that man is only mind, because that's what repeatedly gets us into trouble."

The writers of contemporary prayers are so busy being relevant and timely that they forget that Jewish prayer is a timeless celebration of our belief in a timeless God. They are so occupied with being rational or realistic that they forget the mystery of God's infinity: or that prayer, deep, introspective and effective prayer is not a process of finding ready-made answers like those in the back of the arithmetic book. It is rather a reaching out to something beyond Man's ability to grasp, a melancholy straining to solve a mystery that is beyond solution, an agonizing paradox that on one hand confesses man's limitidness while at the same time filling him with an endless yearning to become a part of God's infinity.

These are some of the things that prayer should be: timeless, mystical and mysterious, beautiful and never completely attainable. Our failures with reviving interest in prayer come about mostly because we are on the wrong track. We are convinced that the solution lies in bringing prayer down to the level of the people, when we should be instructing them on how they can approach Heaven. Prayer cannot be taught or imposed from the outside. It must well up from the inside of a faithful soul.

And let us not be dismayed by our apparent failure. The central problem in Jewish Tradition has always been to overcome the limitation of words. The poet, who long ago composed the Kaddish, confesses that God is l'eilah min kol birchata veshirata, beyond all the praises and hymns which man can offer Him.

Shall we then not permit a new word, or a new thought to enter our liturgy? Must we always be confined to the words--no matter how beautiful--which we find in the Siddur?

Of course, not. The Siddur is itself an anthology of creativity that spans centuries. It was our ancient predecessors, the hazzanim-payetanim, who created the dozens upon dozens of prayer-poems like so many layers of rich, exotic embroidery, over the bare bones of the original matbeah shel tefillah. The prayerbook was not born full-blown, it evolved. Have we not the same right to add to it, or even to change it?

Yes, we do, but only if we are similarly equipped for the job. But in the end we must leave it to time and the innate wisdom of Klal Yisrael to decide what is timely and therefore temporary, and what is timeless and will therefore remain. Many prayers which we take for granted today did not come into use overnight. It took centuries for Kol Nidre to be incorporated into the prayerbook. On the other hand, most traditional prayerbooks already have incorporated several prayers for Yom Ha-Atzmaut into the tradition, and they are printed right alongside of the ancient liturgy in every prayerbook published today.

Let us continue to create new ways of speaking to God, meaningful and beautiful and expressed in language of our time, just as the ancient payetim spoke in the language of their time.

But let us be very careful whom we invite to join that awesome company of poets. And as it has happened before, as we add something new, a bit of the old will disappear of its own weight and weariness. But let us not throw out even these by fiat. Let them drop gently, silt-like to the bottom of our well of living waters to remain quiet and inert until some future wind stirs them to life again.

I don't want to be misunderstood. I do not look upon the rabbi or the hazzan as all-knowing, all-seeing, all perfect gurus. Nor do I feel that we should not be open to every nuance of communication between ourselves and the people of our congregations. Far from it. Life today is so difficult, so complex, so depressing and so threatening that it is vital that we not only listen but hear: not only look but see.

But, if we are to be of any help, if we are to serve, if we are to transmit a sense of the totality of Judaism, if we are to convince anyone that it represents a reasonable and viable way for man to deal with his humanity in a steadily dehumanizing society, we must have some standards. We ourselves must know what is authentic in Judaism and what is not, what is kodesh and what is chol. I am certainly not against change and I am certainly not against new ideas. Without constantly adding to our culture it would become a museum piece and not a living thing. But we must exercise great care in seeing to it that what we add to a service or what we remove from a service will serve to heighten its Jewishness and its spirituality. The act of prayer is not an intellectual experience nor a musical experience nor an exercise in nostalgia nor an entertainment. It must be elements of all of these but the sum total of its effect must be to unite the worshipper with the Jewish past, with Jewish ideals and with our hopes for a better humanity.

If our people are sincerely searching then it is our duty to point out the Jewish direction in which they should go. It is not enough to let them take any direction and hope that ultimately it will lead them back to us. If we cannot guide them to what we believe in, if we are not prejudiced in favor of what we believe in, then we are failing our calling.

Yes, they need understanding, sympathy, encouragement. They need guidance as well, and we should not shrink from our responsibility to provide that guidance. We have no responsibility to make Jews comfortable, content with themselves, nor to make it easy to be a Jew.

One final word:

In Judaism, liturgy is both word and song. And the songs which clothe our words are as precious to the Jew as the words themselves. It is the Jewish masses who created them and the Jewish masses who called them Mi-Sinai tunes, as if to say, since Sinai these tunes are forever wedded to these words.

When we change one old text for another old text, chances are that it can be done without too much disruption. However, when we introduce a new text, then we should also be concerned about creating a new melody, or reworking an ancient and unused one to accompany the text. Hazzanim are loathe to lose a text, because with it they lose a melody. Many of us have taken on ourselves the vow of Pidyon Nuschaot. We seek to take nuschaot which have fallen into disuse because the text has fallen out of favor and to readapt them to existing or new texts. We no **longer** recite B'rach Dodi or Lel Shimurim or Akdamut, or any of the Yotzrot for the special Sabbaths of the year. Most synagogues have cast out forever the awesome and mystical ceremony of the duchanen of the Kohanim. With it has gone the exciting and uniquely original melody in which it was clothed. The texts will always remain, for they are already printed in our prayerbooks. But the melodies will disappear. Would it not be entirely fitting that these melodies be revived and set to new texts? Would that not provide the thread of history which connects us with the generations of the past?

This, in conclusion, is my proposal to you.

No, we do not need a new liturgical tradition. From time to time, as old prayers drop from our affection, they should be replaced by new ones, but changes should be made for the sake of new clarity, new inspiration and not for the sake of shortening the fidgetiness of the unlettered Jew. The Jewish liturgical tradition has been a consistently creative one and not a destructive one. Surely, it is deceptive to think that a man can be led to review his life on Rosh Hashanah, to properly assess it and to resolve the course he wants to take in the coming year by spending one hour reading or singing aloud with the congregation. Cheshbon hanefesh takes time, and the traditional service in its great wisdom was constructed to permit man the time to sing, to pray, to think, to listen, and even time just to sit and let himself be bound again to the body and soul of his father, to review cherished memories of parents who have come before, to review cherished memories of parents and grandparents and all the others whose genes we carry, all the way back to Abraham.

So let us not be in a rush to cut away. In the process we may gain time, but lose the spark of eternity. And once a treasure is severed from its roots it can never be grafted.

I speak not only to our two guests, but to hazzanim as well. We cannot be entirely deaf to the pleas of our people. We are in golus. And like all golus Jews we would be wise to learn to bend lest we crack. Certain judicious pruning of hazzanic and choral material will produce a better, a more effective prayer experience. And I would hope that my colleagues would not look upon such a task as an affront to our profession but rather as a sacred obligation. Da lifnei mi atah omed it says on many an Ark. We stand before the Almighty always, but in the synagogue, we also stand before our people of whose tircha we are long been instructed to be wary.

On the other side, we would hope that rabbis concerned with improving the service would not proceed without the cooperation and participation of the hazzan. Both working together, each contributing from his own expertise and special professional tradition, we can bring about whatever needs to be done, beautifully and harmoniously.

words and song are forever bound together in Jewish prayer. May we learn to treasure each as though they were our own, for indeed they are.

Hazzan David Leon:

I speak for everyone when I say that all of us were most impressed by the three presentations. There are some of us who sit in this audience who serve congregations to the far right, the right, the middle of the road, the left and to the far left. Some of us were shaking our heads when one panelist spoke, others were shaking their heads when another panelist spoke. Each of us has problems in our own congregations. I go along with what everyone said: the level of grappling must be raised. We have learned very, very much from our panelists. They have given us much to think about. Now I will call upon the members of the panel to direct questions or remarks to their fellow panelists.

Rabbi Chazin:

I would like to comment on Hazzan Rosenbaum's point regarding the needs of our laymen to lead a service. Why is it that so many baalebatim want to run to the bretel and they want to daven Minha or Maariv on weekdays or Shabbes morning? Not because they want to show off, so much. They feel good because when they are there they are the leader. Psychologically, it's twice as fulfilling to daven before the amud as to sit in the audience. I will prove it to you. Once in a while my baalebatim ask me to daven before the amud--Shabbes Minha, Shabbes Maariv. must say when I daven, and I am not a hazzan, I feel twice as good. The baalebatim want that same feeling. Judaism never made it the exclusive right of the rabbi or the cantor to be Sheliach Tzibbur--any davener can lead the service. If we can involve them not only do we credit them with ability and talent and use their talents, we give them a chance to participate in a way which is as fulfilling as when we lead the service. Shouldn't we offer opportunities, even on the High Holy days, for laymen to participate?

Rabbi Samuel Chiel:

I'd like to first reply to Rabbi Chazin and say that of course the traditional people who daven need a challenge. Very often they are most reluctant to accept any challenge, as a matter of fact. It is the very challenging nature, sometime, of contemporary prayers or of the regular prayers, if they really understood them, that sometime bothers them a great deal. I would say that all of us, for example, have been profoundly influenced by Rabbi Arzt who is here with us, our teacher, both in class at the Seminary, as well as with his wonderful book "Justice and Mercy" to try to make the prayers much more meaningful and each one of the comments contains a kind of a challenge in terms of what it is that Jews are supposed to be thinking about on Rosh Hashanah and Yom Kippur. I would go with that 100%. They definitely need a challenge

I am not convinced that people join congregations in order to be challenged. I would say that a lot of people join synagogues and churches not to be challenged. When the rabbi or the cantor or whoever challenges them, for example, the rabbi in the sermon or the cantor in a new Ein Kelohenu. (You know the trauma that can happen if you introduce a new Ein Kelohenu in the congregation, I know

one of the hazzanim who is here told me about his problems of introducing a new hasidic Ein Kelohenu and replacing that "beautiful" Ein Kelohenu which has now become part of our liturgy.) I think many people join the synagogue and the church in order to become a part of society, to become a part of what they consider to be a fundamental institution in society, not to be challenged, rather to become a part of stability and they are very unhappy when they are being challenged by the leadership.

I would like to make a couple of comments on what Hazzan Rosenbaum said. When we talk about are we not better equipped to lead than our congregants and their desire to participate is questionable and so on, I don't agree. It seems to me that the more people that we get interested to participate--not to lead the services (they don't lead the contemporary service, we lead it) the hazzan and I, but I think the more Participation we get, both in terms of the service itself, in which they really fully participate, feel that they were a part of it. All through the service and for example the kind of people we have working on this committee, we have about between 15 and 30 people each year who have not only worked on the service in terms of searching for a poem somewhere in the New York Times on Sunday but who are given a whole series of reference material by me on Jewish prayer, Jewish liturgy including all of the best people we have who have written on Jewish prayer. They have to study: they have to understand what the service is all about, the High Holy Day liturgy, and liturgy in general--so that as a result we have some 15, 25-30 people who themselves become people who really know what the score is on prayer. They are not participating from ignorance. They are participating from intelligent consideration from the sources as well as their own contemporary needs. The participation of people davening, you mention is great, as I mentioned, if you have daveners. Those people who daven and participate in that way, I think, it's great. But I am really talking about the vast majority of congregants in Conservative congregations of this country who do not know how to daven and who really do not participate and the only thing we get them to participate in is when we read one of those insipid English translations in the Mahzor. This is not to be compared with the original of which they get very tired. When you compare some of these contemporary prayers with U'nesane Tokef, if we were to do that none of us would be able to write a paper, or an essay or a poem. If we continually compare ourselves with the psalmists or with the great payetanim or with Shakespeare, we would be paralyzed. We would never take pen in hand because there have been giants on the earth with whom none of us can ever compare. Nonetheless it seems to me each generation has an obligation to try to express its own feelings in prayer in its day.



I know that Wolfe Kelman at the Seminary has told me that Jules Harlow, who is our man, works on the High Holy Day Mahzor, works on liturgy for the Rabbinical Assembly, turns to Wolfe very often and says to him, you know, I'm really not equipped to do these things. I'm not the man. Wolfe says you are the man because who else is going to do it. Jules Harlow recognizes, because he knows the liturgy, better than most of us, that to compare ourselves with the U'nesane Tokef or to any of the other great classics of Jewish liturgy, we cannot compare, obviously. That does not preclude the need, it seems to me, the obligation for us to also try our hand in full recognition that it is a very humble kind of effort in comparison to the great prayers of the liturgy which loom very large in comparison to these.

I think what I fail to get from your paper, Cantor Rosenbaum, is the kind of solution or attempt at solution to the problem of the non-daveners, to the boredom, to the increasing number of Jews who simply do not pray and who do not feel that the Rosh Hashanah service or Yom Kippur service really gives them a feeling of heshbon hanefesh. It seems to me that we really have to address ourselves to their needs in addition to recognizing the importance of keva, in addition to recognizing that this is a liturgy which must never be replaced. Nobody wants to replace it, but that somehow we have to try additional means to try to involve our people in the whole area of prayer so that maybe, some day, who knows, they might even learn how to daven, which we would consider to be the ultimate in participation.

Hazzan Samuel Rosenbaum:

I don't think we are really that far apart. Although, I am grateful to Rabbi Chiel for pointing out one short-coming of my paper. Perhaps I can amend that now. YOU feel good, Rabbi Chazin, davening because you are a knowing davener. That's the point. I suppose even the unlettered man would feel good but I think that the thoughts I had in mind had to do with not any specific congregation but rather with the sum total of all the experience which comes to me from all of my colleagues.

Not too long ago we were flooded with so-called creative services. Services put together by kids, by just **anybody**, were thrust upon the congregation because they brought people in. The question is what did they bring them in for and how long did they remain. I think you

raised that point yourself. I am in agreement. I think it is the duty of rabbis and hazzan to prepare the congregation to become daveners. But, not at the service itself. I think that the service should be re-thought; I think there is need for pruning the service. Obviously we no longer can sit the long hours because of the tensions of the day. We have to give some thought to modifying the services and whatever we do we are obviously in danger of cutting away something. We also must continue to create, otherwise as you have very wisely said, nothing new will be created. But we must be very careful. You mentioned Rabbi Harlow. He and I talk very often. We have a mutual interest in liturgy and literature. He has told me that numbers of very talented poets turned him down (I am sure you know) when he asked them to write pieces for the new Mahzor because, honestly, they said, they are not believing or practicing Jews and therefore didn't feel they could write a prayer for practicing and believing Jews. Therefore, one of the requirements is not only artistry but some kind of background, some kind of faith. If that kind of Jew picks up his pen, and he has the talent for it, then by all means, his material should be very seriously considered. It is true that our laymen should be listened to. They sit in the back and they have a birdseye view of what goes on. Sometimes their perspective is very important but they should not be taken, if you excuse, l'havdil, as gospel, as unfortunately many congregations do. The laymen suggest something and both the rabbi and the hazzan are put into the position of having to accept this and to work within this mold or to kind of admit defeat. What I am saying is that the time for explaining, the time for preparing, the time for creating davening Jews is the whole year round. If we are not engaged, I know that both my colleagues here are, in adult education and in continuing instruction and help, both to young people and to old people, to training them, to letting them start, by davening Monday morning Shaharit before they aspire to daven Kol Nidrei to let them daven a Minha first and to make of them faithful and meaningful daveners, then we will make some progress.

It is interesting that the new Mahzor contains very little that is new. The new material is old material, culled from other places and put in, to add new perspective to the traditional liturgy. Very little is new except the poem by Anthony Hecht, and one or two other contemporary poems. I have looked at it very carefully. This would give us some indication that Rabbi Chiel, too, agrees with the great difficulty in matching up some of the gems. They may

not be such gems. We know that the piyut in many cases the Hebrew is horrible but nevertheless they have become gems either through the melody or through tradition and to displace them is a very serious thing and Rabbi Harlow chose not to displace most of them. At best, he re-ordered some of the old things. I would think it is our responsibility to teach young people. In our congregation we do that constantly. Young people are reading the Torah: young people are officiating as are older people. But they are doing it not at the time of the service. I still hold by Rabbi Kushner's statement that a service is not a time for explanation but it is a time which should be driving toward some emotional climax which sometimes is just completely diffused by a well-meant, well-intentioned explanation. The whole aura of tradition--when Rabbi Chazin spoke of holding the Mahzor--that is a very, very real thing-- the sense of being with Jews. I look with some question at the fragmentization of congregation into three or four little bodies. Take for instance, the Havura movement. It has not succeeded except for those people who are very, very well trained and therefore have the freedom to move within or without tradition without losing that spark of what davening means. But we have found that the kids who were attracted to it originally, their number grows less and less and less and it is only the people who are really at home with the liturgy who could on Shabbes morning play Dvorak's New world Symphony as they did once and feel a Shabbes experience out of it instead of using the Shabbat liturgy. To do that with inexperienced and amateurs would be disastrous.

I think this is the direction which we should be moving in terms of change. Letting only those who are qualified, only those who really have some spark of faith themselves contribute. It is interesting that very few prayers by Dr. Heschel have entered into our liturgy in spite of the fact that we all agree that he is probably one of the most spiritual people of our generation. Maybe in later years it will, but he has written many beautiful things, they have not entered into our liturgy. I wonder why. I don't know if I have answered your points, maybe we ought to allow some of the other people.

Questions directed to Hazzan Rosenbaum from the floor:

What is he doing, what does he know of what is being done in the country to bring about that kind of development in the congregation of people who know how to daven, people who can be involved in knowledge and understanding of tefillot, etc.?

Hazzan Samuel Rosenbaum:

I think all three of us have addressed ourselves in our individual ways to some suggestions, not solutions, some things that we have all tried. In answering the previous question I responded to that. Rabbi Chiel and Rabbi Chazin both responded. Rabbi Chiel in great detail in what he is doing. I really do think we have responded specifically the best we know how at the moment.

Hazzan Fordis, from floor:

Let me be specific. What, for example, in your experience, Hazzan Rosenbaum, what have you done specifically to develop daveners in your congregation either on the adult or children in school.

Hazzan Rosenbaum:

The answer is very obvious: We have Junior hazzanim in our congregation: we have teenage hazzanim, we have teenage baale kriah, adult baale kriah and our staff also prepares adults to daven, first weekday Minha, then Maariv. As a matter of fact, I was ill this past Shabbat and two laymen participated in my place without a moment's notice. I called at 8 o'clock that I wouldn't come in. There was a double Bar Mitzvah, and so on. Knowledgeable and wonderful laymen, not older men--men, one of them younger than I, participated very well. The congregation, because it is a davening congregation, managed very nicely without me. I'm glad to say.

Cantor Heilbraun:

I think the panel is overlooking the whole sphere, the whole reason for the entire discussion. From my experience, and I am sure that most of the cantors will agree who have to teach B'nai B'not Mitzvah that children come, after having gone to Hebrew school twice a week and Sunday school, they come to you after four or five years, they don't know the letters of the Hebrew alphabet, they don't know the vowels, they practically learn the haftorah by rote, with the record. This is the generation that has grown up within the last twenty odd years. How in the world are we going to get daveners?

Rabbi Chiel:

I would just like to say in my own limited experience I see daveners coming only from places like Camp Ramah,

Camp Yavneh, kids who get involved very deeply with USY, kinusim, etc. I do not see daveners come, as you say, from our Hebrew schools. We are not creating people who have a positive feeling, many of them, about Jewishness and Jewish education in general. We have Junior Congregations: we have some kids who love this, who are hazzanim, etc. I am afraid that the truth is it is a small minority of kids in any congregation who come to the Junior Congregation and who are really involved. One hopeful sign in addition to the things that Hazzan Rosenbaum mentioned in terms of teaching adults and so on and this we are all attempting. But I think we are touching only a small number. I do see a number of families on Shabbat morning now in our congregation who are coming with their little ones. We don't mind the fact that the little ones are coming and disturbing. Some of the elders don't like it because the kids are making a little noise. But I do see among some of our young marrieds--this is by no means to be blown up into the hundreds but I do see 5, 10, 15 some such couples who are now coming with regularity with their little ones and who I am hopeful, that are using the same methods that traditionally Jewish parents used to create daveners, namely, bringing their kids to shul. Essentially, most of our congregants don't come to shul, and they certainly don't bring their kids to shul, unless to deliver them or something. We are not creating daveners and that I think is a problem that we have not been able to solve at all.

Hazzan David Leon:

Many of the solutions lie with us. I don't know how many colleagues sitting here have high schools in their own congregations, how many encourage a Hebrew high school in their congregations. If the norm in your own congregation is to cease your Hebrew learning at the age of 13, then no matter what you do, nothing will happen. We have a high school, merged with another congregation, of 200 teen-agers. I conduct a Sheirut Group that stay with me for five years, until they go to college. It takes a lot of effort on my part, a lot of time. I care about it. We have developed, thank God, 15 rabbis, 25 rebbetzins, 2 Camp Ramah directors and 3 cantors and educational directors. It doesn't happen overnight. It takes a lot of work. If you want to develop that, you have to have, and encourage your baalebatim that budget is not important, that the future of the child is important. Get your baalebatim to engage the best staff. Put yourself into the program and have the kids with you until they go to college. You can't ask them to come after they leave.

Comment from floor:

This is the whole thing. I personally believe that the entire system of education we have in our Talmud Torahs, in our Hebrew schools, has to be looked at very, very seriously and completely re-organized with the idea in mind that the children have to learn how to pronounce the words, how to be familiar with the siddur, which they are not.

Rabbi Chazin:

May I answer what my colleagues in the panel just said. Each one emphasized one very important aspect of getting our children, who are the future adults, to be able to daven and participate realistically and fully in our regular services and in our High Holy Day services. There is one more area that we must emphasize as Cantors and Rabbis and educators as well. That's our Day School movement. You have among your cantors here a nistor. One of your cantors who is very well known and a wonderful cantor is a past president of this body and your present chairman. I don't think you know because he is a very terrible public relations man about himself. For 17 years this cantor has given volunteer service almost daily to the Solomon Schechter Day School in Philadelphia, where he has taught hundreds of boys and girls the nusach of the tefillot, the haftorah and the Torah reading. I can testify, I personally know dozens of boys and girls who can daven before the amud because Isaac Wall for 17 years gave that dedicated service in addition to his other activities in Har Zion Temple. If we can involve ourselves as rabbis and cantors in the same mesiros nefesh practically, devotion to our children, we can help to positively solve the very serious problem to which the questioner refers.

Hazzan David Kane:

My question is addressed to Rabbi Chiel: Your supplementary service, or your revised service that is held on the Second Day, what is the length of the service and is this held exclusively as a service, rather than the Mahzor and everything else. What happens to the daveners? Ifs their Mahzor for that day? How long is it? If this is so I think that we are creating some of our own problems. I think that the strength is always in unity. One of our problems amongst our rabbanim and hazzanim is that too often, Rabbi Chazin addressed himself to this, that maybe a supplementary should come out once a year. Every-body makes Shabbes for himself. We need so much guidance.

Each one of our Boards and our Presidents goes to the other fellow's shul to see what they are doing new, come to tell us how to create. Therefore in this organization we try to find organization. I would like you to answer.

Rabbi Chiel:

What's your question?

Hazzan Kane:

Is your service exclusively an auxiliary service?

Rabbi Chiel:

No. We have four services every day. Rosh Hashanah, two days, Yom Kippur, Kol Nidre and on the day of Yom Kippur. We have this dual service arrangement. Three out of the four services on the Second Day of Rosh Hashanah are this contemporary service, one service is the traditional service. There is a reason for that. The number is not an arbitrary number.' It comes as a result of asking the congregants which service they would like to attend. So that is why one of the four is the traditional service and three are contemporary.

To all the members of the panel:

Don't you think the time has come for a much closer liaison between the Rabbinical Assembly and the Cantors Assembly to really sit down and work out these problems?

All on the panel:

Absolutely.

From the floor:

My question is directed to Rabbi Chiel: You mentioned you are trying something to please the congregation, by making changes. Nothing has been mentioned this morning about someone we pray to, about God. We have to teach the congregation to believe, why they are praying, why they come to the synagogue to pray. You mentioned the mechanics. You mentioned going to a house of shivah where you are asked, Why did it happen to me. As a survivor of the Holocaust, we had many occasions to denounce God and rightfully so but we didn't. The song in our midst was always Ani Maamin. We did not blame God for the crematoria. God didn't do it. Man did it. It wasn't God's doing. We should try to improve the man, the people. Make him first believe.

Rabbi Samuel Chiel:

i think you are absolutely right. There is no question we really should be struggling to do throughout our lives to try to get our people to understand what God means, what a Jew is supposed to do in relationship to God. But it seems to me that prayer can be one of the ways in which a Jew can learn something about his relationship to God. I think that my answer is a similar answer to yours, in terms of that Rosh Hashanah prayer, for example. This is precisely what I have said to the congregation in attempting to discuss that question. We have a problem somewhat in our own minds in terms of seeing prayer as being only what is in the Mahzor for the High Holidays or in the Siddur on Shabbat. Professor Shalom Spiegel pointed out to us when we studied with him at the seminary that the prayerbook became congealed as a result of the printing press. Once the printing press was invented and they began to publish Siddurim, it became very difficult for a congregation that had bought 100 Siddurim or Mahzorim, or 1,000 to then go, the next year into a new investment for some prayer books. As a result of this, ultimately the prayerbook became very congealed. I think in the formative years of the creation of the liturgy, as one looks at the Tractate Brachot, for example, or Megillah, or whatever we have sources on the creation of the liturgy, there were constant additions that were being made: there were constant response to the needs of the people. The "Lamalshimim," for example, of the Shemoneh Esrei had meaning in three distinct periods in Jewish history as a response to problems that we were having to those that we considered malshimim. That was not a prayer that was put in there because it was simply an esoteric understanding of God. It was an immediate response either to the Samaritans, to the Christians, to the Sadducees that we were having all kinds of tzores with.. That's what the "Lamalshimim" is there for. I don't think prayer ever ended. We look for sources, primarily Jewish traditional sources. If we find something, for example, a medieval prayer which is not being used but we think has great meaning, we want very much to include that. We are open to the use of all kinds of possibilities which will help Jews to understand why it is that they are there on Rosh Hashanah. I don't see it, if you use the word to "please the congregant," it sort of has'a pejorative feeling, it means all you want to do is please the people and we don't stand for anything ourselves. I think if you use the term, to respond to the needs of the people, which the rabbis in the Talmud were also interested in doing, then I think maybe it explains a little bit more what we are trying to do.



Our people have needs --they don't know how to daven. The traditional liturgy, however, magnificent is not saying anything to a great many of our people and we cannot wait until the next generation. I think it is great what the Solomon Schechter schools are doing, or the hazzanim or anybody, I think that's marvelous, but we simply cannot wait for a whole generation until we develop these daveners. We should be working on it. We also have to meet the people who are here now, sitting in shul inert. We have to do something about it. It seems to me this is only one feeble attempt to address ourselves to their needs. If there are better attempts I would love to know about them and I would love to try them.

Rabbi Pincus Chazin:

May I respond for just one moment. I would suggest the question which was raised, which I interpret to mean, our belief in God, what does it mean and the efficacy of prayer. I would suggest that we could take the naase v'nishma approach which was already mentioned in other words. Namely, the nishma is the intellectual commentary-explanation, what does belief in God mean? This, we rabbis, have the sacred responsibility of teaching at our adult education classes, in the pulpit, during the week on holidays and on Rosh Hashanah to the best of our knowledge and ability. The naase part, I think is more effective. By naase I mean, we cantors and rabbis must daven even though we have our own doubts, which everyone has, as if we believed in God explicitly and implicitly and in the efficacy of prayer in whatever way we interpret it so that we communicate to our people the deep feeling of our faith and of our prayer. By a kind of spiritual osmosis they will also feel it. If they catch some of our feelings from the pulpit and reflect it in their davening, in their emotional response, this I think is the effective and practical way of involving them in an on-going teaching of faith and of prayer.

ADDITION I

Cantors Assembly 26th Annual Convention

Monday Afternoon, May 14th, at 3 o'clock

A Recital of Israeli Art Songs  
In Celebration of Israel's 25th Anniversary

P R O G R A M

Shnei Michtavim	(L. Angel)	Hazzan Ben Belfer
Sh'chorah Ani	(M. Lavry)	Miss Gayna Sauler
Ahavat Hadassah	(M. Alshabazi)	Hazzan David Lefkowitz
Ribono Shel Olam	(K. Salomon)	Hazzan Benjamin Maissner
Tal Orot	(A. Boscovich)	Hazzan Benjamin Maissner
Hinach Yaffa	(A. Gorochof)	Hazzan Ben Belfer
Two Children's Songs: (Duets)		
Otzemet Einayim	(S. Doniach)	Hazzan Ben Belfer and
Sovi Delet	(S. Doniach)	Hazzan David Lefkowitz
Ani Mitzfat	(M. Wilensky)	Miss Gayna Sauler
Sisi Admat HaSharon	(N. Nardi)	Hazzan Benjamin Maissner
Erev	(R. Starer)	Hazzan David Lefkowitz
Two Folk Songs:		
Shur Dodi	(Yemenite Folk Tune)	Hazzan Benjamin Maissner
Bein Harim	(Sh. Shelem)	
Two Songs Without Words (P. Ben Chaim)		Miss Bianca Sauler

Mr. George Schlein, Piano

MONDAY EVENING, MAY 14, 1973

YIZKOR:

Eulogy in memory of departed colleagues.

Hazzan W. Belskin-Ginsburg:

These are precious moments which we dedicate annually to the memory of our loving colleagues who have preceded us to Eternal rest. These are also precious moments when we pause in our mundane deliberations to evaluate the meaning of our own strivings and to rededicate ourselves to the perpetuation of our chosen profession.

When all is said and done, what permanent things are left after a man's life which will propel his memory into an unbroken chain extending into the future forever?

God gave us the blessed hope of immortality through which we may console ourselves and overcome the fear of death.

Each individual is a unique personality with his own individual gifts and powers. Each person approaches immortality by the good example he has provided and the good deeds he has performed. Each person creates his own Paradise but it is according to his deeds that God's presence descends.

The memory and recollection of a man's personality, his sweetness of character, his day to day experiences lingers long and lovingly in the hearts of those near and dear to him, only to fade when they too are gone. Many of us knew our departed colleagues intimately and their departure created voids in our own personal lives. It is the measure in which they have given of their personalities, of their knowledge, of their talents which has served to fortify us, the living and which we in turn can transmit in a continuing chain to others around us which forms a common and living bond between those who have gone before us and those who are yet unborn, that gives us immortality.

And so the memory of our departed colleagues, their devotion to their profession, their contributions to the treasure house and to the development and perpetuation of Hazzanut in the examples they have provided should speak to us - the living - and urge us to build "more stately manstions" and impel us to greater effort so that we too can transmit it to others and to unborn generations.

In this spirit we remember and honor two of our colleagues who have left us since our last convention - Hazzan Alvin Schraeter and Hazzan Jacob Gowseiow.

I have a very vivid recollection of the early years of our Assembly when we were beleaguered with serious problems of every nature, when we were endeavoring to construct a firm foundation upon which we could build with secure confidence. We were fortunate in having a group of men whose devotion to the Assembly and to the well being of the Cantorate was paramount. Outstanding among them was Alvin Schraeter, a gentle, lovable, soft spoken person whose portrait appears in some of the published proceedings of our early conventions. He served the Assembly with great distinction for many years on the Executive Board, as an active Member of our Placement Committee and its first Chairman and on many other important committees. In 1954 he was our overall Convention chairman. He was a modest, unostentatious person who preferred to remain in the background without accepting honors or higher offices which were proffered to him and which he so richly deserved. He was a fine Hazzan in the traditional manner, his father was a Hazzan and his brother is a Hazzan. He had a deep and serious interest in hazzanut. He was a comparatively young man and we extend our deepest sympathy to his lovely wife and to the members of his family.

Most of us remember Hazzan Jacob Gowseiow, for despite his advanced years he attended most of our Conventions, and only a few years ago he was accorded the honor of chanting the S'fira. He was almost 88 years old at that time but his voice and his style had a rare freshness and authority.

At our convention in 1969 when I acquired the 2nd volume of his Cantorial publication N'qinot Yaakov, he wrote on the fly leaf "To my dear friend Hazzan Ginsburg. Let us always keep singing." That was the theme of his long and useful life.

He came to B'nai Amoona of St. Louis, Missouri in 1920 and he served the Congregation with great dignity, honor and respect for over 50 years. He became Hazzan Emeritus in 1962, but subsequent events caused him to reassume active duty in 1967 and he returned to the post with the vigor of eternal youthfulness for 3 more years. Under his supervision almost 2,000 boys and girls became B'nai and B'not Mitzvah.

Musically, he was a traditionalist, believing in nusach hatfiloh as the foundation and touchstone of synagogal service, which he demonstrated in his two published volumes "N'qinot Yaakov."

He was a member of our Assembly for over 20 years. In 1965, the Cantors Assembly awarded him its Kavod Award with the inscription "in recognition of more than 4 decades devoted to Hazzanut. His talent, musicianship and artistic integrity have added grace and beauty to the liturgy of the synagogue: his personal warmth and dedication have won him a permanent place in the hearts of his colleagues."

May the memory of Alvin Schraeter and Jacob Gowseiw be for a blessing.

And now we call to mind our departed brothers.

Isadore Adelsman, Bernard Alt, Gedaliah **Bargad**, Akibah Bernstein, Sigmund Blass, Harry Brockman, David Brodsky, William H. Caesar, David Chasman, **Jordan Cohen**, **Joseph Cysner**, Harry Freilich, Abraham Friedman, Marcus Gerlich, Leib Glanz, Myro Glass, Judah Goldring, Jacob Goldstein, Jacob Gowseiw, William Hofstader, Jacob Hohenemser, Aaron Horowitz, Israel Horowitz, David Jacob, Abraham Kantor, Abraham Kaplan, Adolph Katchko, **Jacob Koussevitsky**, **Simon Kriegsmann**, Sigmund Lipp, Asher Mandelblatt, Joseph Mann, Gerson S. Margolis, Bernard Matlin, Itzik Schiff, Alvin F. Schraeter, Jacob Schwartz, Joseph Schwartzman, Samuel Seidelman, Abraham Shapiro, Ruben Sherer, Hyman Siskin, Jacob Sivan, Mandel Stawis, Isaac Trager, Julius Ulman, Solomon Winter.

For these departed whom we have remembered we pray that peace and bliss be granted them in eternal life and may they find grace and mercy before the Lord of Heaven and earth.

And we pray,

Our God and God of our fathers, thou who art the life of our souls and the souls of the departed, grant that their memories may influence us for good. Teach us to emulate their trust in Thee, their integrity and self-respect, their idealism, reverence, and sincerity, their devotion to the synagogue, to the Jewish home, Jewish learning and Jewish music.

May this moment be not only one of memorial - may it also be one of dedication and promise.

May we who have gathered in loving remembrance of those who have left us, here and now consecrate ourselves to the pursuit of those ideals for which they lived and labored. Through our actions and our aspirations may we reflect honor upon them.

Then the historic chain of Judaism will be unbroken and they will become united with us - the living. In thee O Lord, they and we will be one.

Amen

MONDAY EVENING, MAY 14, 1973

#### Presentation of Awards

A special award presented with affection and love was made to Hazzan Abba Y. Weisgal of Chizuk Amuno Congregation of Baltimore on the occasion of his 85th birthday and 65th anniversary of his career in the cantorate. The honoree in his remarks indicated that inasmuch as the word hazzan, in numerical value, equals 65 it was therefore quite appropriate to the dual celebration. He prayed that he and the Cantors Assembly would be able to celebrate his 91st birthday together. He chose that anniversary because the numerical value of the word hazon - prophecy is 91. He thanked all assembled for the honor paid him and received a standing ovation.

On this occasion the Cantors Assembly announced the establishment of an annual award in the amount of \$900 in memory of the late Hazzan Jacob Gowseiw of St. Louis by the members of his family. The fund will be used each year to provide each freshman student of the Cantors Institute with a complete set of the Cantors Assembly publications.

Three Thirteenth Annual Kavod Awards were presented to the following:

#### The Jewish Music Council of the National Jewish Welfare Board

For fostering the creation and performance of new Jewish music for over three decades, for encouraging Jews to take pride in the great cultural treasure which is Jewish Music, and in appreciation of the leading role it has played in providing programs, materials and guidance to hazzanim, musicians, composers and educators who are devoted to performing, teaching and enhancing the music of the Jewish People.

#### Hazzan Moshe Ganchoff

In recognition of more than three decades as a distinguished Sheliah Tzibbur. His talent, skill and artistry have added grace and beauty to the tradition of Hazzanut and have secured his place in the hearts of all who know and love the song of the Hazzan.

The Tyson Music Department of Gratz College

which has served faithfully the cause of Jewish Music. The Tyson Music Department has provided education, training and encouragement to all who are interested in adding to their knowledge and enjoyment of Jewish Music, while the Jewish Music Library, the finest in America, has served as a vital resource center and custodian for the small and great treasures of the musical heritage of the American Jewish Community.



TUESDAY MORNING, MAY 15, 1373

26th Annual Meeting of the Cantors Assembly

Chairman:

Hazzan Yehudah L. Mandel, President

Hazzan Mandel:

It is my great pleasure to call on our friend, who did such a magnificent piece of work during the years I had the privilege to be associated with him, Hazzan Morton Shames, who is the Chairman of the Standards and Qualifications Committee.

Hazzan Shames:

Thank you very much. I am about to induct our new members into our organization. As I read your name, will you please rise. It is a great privilege and honor for me as Chairman of Standards and Qualifications to induct the new members into the Cantors Assembly. On behalf of all of us, officers and membership, we welcome you into our midst, a fellowship of devoted men in the service of Avodat haKodesh. To you gentlemen who have been blessed with the gift of song, we trust that now that you have joined our ranks, you will always strive to raise and enhance the prestige of the Hazzan.

Will the following members please rise: David S. Myers, Martin Lubitz, Elliot Portner, Henry Rosenbloom, Dennis Waldman, Frederick C. Herman, Samuel Kellermer, Nathan Lamb, Charles Siegelbaum, Morris Wolk, David Katchen, David J. Mann, Mark Dinkin. I ask all of us here assembled to rise and add strength to our ever increasing membership of the Cantors Assembly.

Almighty God, we pray for your blessings upon our newly elected hazzanim, as well as for those who stand beside them. Give them of your wisdom, inspire them with your love and spread your beautiful gifts upon all who seek harmony through music and song. May they labor in their chosen and sacred work in a profession which ennobles their lives in the service of God and Israel. Amen.

Hazzan Samuel Rosenbaum:

My dear colleagues, it becomes my very pleasant duty and privilege to present to you the President of the Cantors **Assembly** for his annual report. Protocol has it that when you present the President, that's all you need say. But I don't often have an opportunity to say, before so many members how I feel about Yehudah and I will take one moment of your time to tell you. It has been my extreme pleasure and privilege to have worked with 7 or 8 presidents since I became Executive Vice President. Each one of them in their own way was special and unique. Tradition teaches that each man is a Sefer Torah: all Sifrei Torah are the same but yet they are different. Each president is a Sefer Torah. Each president has contributed in his own way, with his unique talent, special something to the strength and growth of the Assembly. This president is in that tradition. He is a travelling president, he is a working president. He is a president who has given great thought to administrative problems. He is a president who has come to us with great experience both in this country and in the Assembly and, before that, in organized hazzanut in Europe. It has been a remarkable and heartwarming experience for me to work side by side with Yehudah and while I look forward to working with the incoming president it is not without some sigh of regret that I will see him move into the awesome circle, of which I, too, am a member, of past presidents. I hope that just as all of the others and all of those on the Ex-Officio members on the Executive Council have continued their interest and their work on behalf of the Cantors Assembly, that Yehudah will follow in that pattern. It is my pleasure to present to you now for his annual report, our President, Hazzan Yehudah Mandel.

Hazzan Mandel:

Beloved Colleagues, My very dear friends,

Just as the dramatic story of Israel's 25 years as a modern State is well known to the world, the role of the Cantors Assembly, in almost every phase of Jewish life in its 26 years of existence, is indelibly recorded for future generations and historians to review and assess. To us who made the Assembly, its workings, its daily activities part of our lives, the history is certainly well known. Most of us, if not all of us are aware of the

profound effect the Cantors Assembly has had on our lives, our goals, our expectations as professional "shliche tzibbur," The Cantors **Assembly** as an organization is both typical and unique. To place the 26 years of give and take in perspective is what I would like to report to you about, now that the term of my stewardship is coming to an end.

In the closing part of my last years report, some may recall, I have expressed the hope: "gadol yihyeh kavod bayit hasheni mi-kavod habayit harishon" that united we will be able to achieve more, greater success, accomplish more for the benefit of our organization, but mainly for our colleagues. The end of my second term as president is close and in retrospect I can say every day of the two years had significance. The years I was privileged to serve you were most gratifying for many reasons. Though there was no day without problems, likewise there was no time without pleasure, happiness and sometimes delight. For your trust I am eternally thankful. I feel indebted to everyone among our great membership, among whom there is not one who has ever said "No" when I called upon them. In most of your actions I have felt and rejoiced in your enthusiasm, your belief in and understanding of our goals. It would take too long to cite statistics. It would take too much time to detail the joys, the excitements, the hopes and the disappointments of the road we had to travel during this year to reach some of the achievements. ~~Let~~ me therefore rather use the time to talk about facts which concern everyone and may be beneficial to you and your family and to the Assembly.

You have had the opportunity to listen to Mr. Leo Landes. His report is a result of the efforts invested during this year into one phase of our activities. It is, I feel, a story of success. We are in the process of extending the benefits of every member who is in the Retirement Plan and the **Major** Medical Program. Sam Rosenbaum, our Executive Vice President, will elaborate on this phase of our work. Let me bring to your attention things which are related to our entire activities. They are of the same importance on the local as on the regional or the national level. Last, but not least however, they are part of and have bearing on our work, our private lives if we see them in their proper prospective. Maybe because we live in this dynamic age, with its manifold problems, it is not so much the future of the world that troubles us, nor is it "The Last Prophet's Prophecy"....

It may be, and in most cases I think it is indeed, the immediate question dealing with home, with community, with congregation, with success and their implications and numerous ramifications, which concern us every hour of the day. We are among ourselves and may honestly admit that theology rarely troubles us, philosophical considerations rarely enter upon the scenes of our daily lives. The truth is that we are but "bassar vedam" who experience joys, sorrows, despair, hope and disillusion. We are seeking solutions to our many problems, fears, cares and concerns.

My activities in the Assembly disclosed to me pertinent information concerning our colleagues in the field as well as the struggles and achievements of our organization. I am cognizant of the fact that as personal and intimate as many of our individual problems are, they are the problems of almost every hazzan. As an individual hazzan I can say even if the problems are different they are very similar to each other.

Each in his own community and congregation is responsible for the image of the hazzan, the sheliah tzibbur.

One problem, the existence and security of our Assembly, is the one for which every one of us is responsible. We must perceive this responsibility and face the questions squarely if we are to hope for sane, satisfactory solutions. The Assembly as such, or its leadership can not and does not pretend to have a ready made solution to every problem. The best thing that can be done is: to make available the experience acquired by working with the membership. The individual member must learn the value and ask for help if help is needed. This is the only way the work of the Assembly can be beneficial to the individual member, and the Assembly can be enriched by the individual members participation. It is a known fact that the Assembly, thanks to the immense efforts of many of our colleagues, has achieved for its members much more than any individual could have achieved for himself, more than we could ever hope for. To go on from strength to strength the mitzvah of "lemaan tiz-keru vaasitem..." is of greatest importance. It takes a lot of courage to remain steadfast to principles, to disciplines. The great majority of our colleagues who have the vision willingly, unweaveringly submit to these disciplines. Courage and heart is needed to call to task colleagues as

well as congregations who otherwise would fall by the wayside. The result, of course, is the stability of our organization. It is respected by our members and recognized as the foremost national, or shall we say, international organization of professional hazzanim.

As a result, the relationship with the principle components of the Conservative Movement, individually and organizationally, is excellent. Our views on many subjects may differ in many ways, but we have been able to establish a most respectful, professional contact, on a very high level. We have met with the president of the Rabbinical Assembly, who showed the highest respect and readiness to help whenever he will be called upon. He was instrumental in helping to formulate a Code of Congregational Standards for the hazzan, which will be beneficial to every colleague. We have met with the new Chancellor of the Seminary. He showed deep understanding and respect to us as hazzanim, and to what we stand for. We are represented in the governing bodies of the Seminary and the United Synagogue and work closely and harmoniously with its many affiliates.

The Cantors Institute is one of our great loves and concerns. We know that this institution is the most sensitive, responsible instrument for training of hazzanim and for the quality of hazzanut in America, and maybe all over the world. A special committee consisting of past presidents visited the Institute during this last year. We were happy to have the gratifying feeling of "maaseh yadeynu lehitpaer." Many of our colleagues, some graduates of the Cantors Institute, give unstintingly of their time and effort to train the new, young student body, to follow us on the right road, trying to direct them in the right direction. Of course, there are many innovations we are interested in. Some constructive new ideas we are concerned about. These steps will have to be made by the new administration, in due time.

The court cases involving rights of hazzanim, which should be at this stage unquestionably recognized, are still on our daily agenda, and if we do not want to lose what we have already gained, we must bear the burden of expenses. The end results of a court case can only be guessed, but we are encouraged to believe that the "Silverman Case" will be the last one to which our efforts had to be expanded.

The synagogue, the congregation, its activities, its prospects and philosophies, are different today from the ones of 20, 10 or even 5 years ago. Twenty years ago the

motto was expansion. Today it is consolidation. What happens when congregations merge as well as the stringent desire of congregations to concolidate, create many problems for our colleagues. Much more mediation and counseling was required. This activity was carried on on a 24 hour basis. Much more mediation and counseling is being done than ever before, All this involves more care, more leadership, more effort and surely not less expenses.

There is the problem of synagogues, which for lack of membership, close up. There are problems, where our own colleagues try to revive attendance by introducing esh zarah, unnatural gimmicks. We know that there is a vacuum in many of our congregations which must be filled with something of higher quality than what appeals to the lowest instincts. We are responsible to fill the need which is shirah, which is zimrah, but which is also bemuvan hamesorah. Whatever media we employ to achieve success, let us not step down or seek to appeal to the lowest denominator. Our priorities may have to be reevaluated, We must, however, always remember our responsibility, that we are the leaders in prayer. In order to benefit we must perceive our work, our professional and private lives in their proper prospectives. Many of us already realize the goals set for us 26 years ago by the founders of this great Assembly. Many help to realize the immediate goals and give close attention to our future ones. We may safely say that we have a closely knitted, healthy organization with high professional standards, with a membeship of around 400, keyn yirbu. Most of our members function with great distinction. There were many more celebrations in honor of distinguished service this year than'ever before. The 25, 35 or even 40 years of service for some hazzanim, which was unheard of in the past, became a regular occurance. This kind of anniversaries were celebrated this year, just to mention a few, in honor of Kurt Silberman, Gregor Shelkan, Saul Hammerman, Sol Sanders, Harry Weinberg, Sam Dubrow and many more whose names at the moment escape my memory. We share in these simchaot, just as we rejoice when we know that Ivan Perlman is serving as the first national Chaplain-Hazzan of the Jewish Veterans.

Financially, we are solvent. But it is a sad reflection to note that, out of the close to 400 members only one quarter have paid their assessments and this is approximately the percentage of the ones who participated in raising funds in any shape or form. The Regions all through the country are active. There are young colleague who work in the regions most diligently and justify great hopes to become leaders in the Assembly on the national scene in the future. The

Southern, and the West Coast regions were recently enriched with many new, talented, energetic young members. We hope they will bring strength and pride to our organization in the future.

The various committees which I appointed have done their work with zeal and enthusiasm and have functioned admirably. They were of great help in carrying out the responsibilities of the administration. I would like to take this opportunity now, at the expiration of my term, to thank every Chairman and each member of their committees, for the immense amount of time they and their committee members have invested and for the splendid results they have achieved.

In closing let me express special thanks to our honored President-elect Gregor Shelkan, our Treasurer Kurt Silberman, our Secretary Morton Shames and last, but surely not least, the dynamo of our organization, Sam Rosenbaum, who also faithfully have served with me. "Yeshalem HaShem maskurt'chem kefullah."

We are told that all who faithfully occupy themselves with the needs of the community, "Ha Kadosh baruch Hu yeshalem s'charam," only God Almighty possesses enough bounties to repay them, because we, within our human limitations, can never do it. Let me just say that you were a storehouse of strength to me personally and to the Assembly collectively.

In next week's Torah portion we read "Im bechukotai telechu veet mitzvotai tishmeru." In closing let me apply this portion and connect the power of "koach habechira" expressed in it, applied to our Assembly. We all know that one of the doctrines of the Biblical tradition is the proposition that though God had revealed in the Torah the path of life we should follow, it is still we who make the decision to follow or not to follow that path. This is "koach habechirah." "Reeh anochi noten lifneychem hayom beracha," carries the same idea. The leaders of the Assembly, or even God, Himself, does not make the decision for us. It is our inescapable responsibility to make the decision and to become part of every effort expended in our behalf, in this organization, because we believe it to be the best for our welfare. We are hazzanim who teach these precepts. We must adopt this attitude towards our Assembly, towards ourselves, because it is the best and can do the most for our welfare.

Let me pray: "Yehi ratzon shetishre shechinato  
bemaaseh yadeynu" that the glory of God shall rest on  
the work of our hands. **May** it be in our days when the  
remnant of Judah will be saved and Israel will dwell  
securely in its land.

Amen.



## REPORT OF THE EXECUTIVE VICE PRESIDENT

Hazzan Samuel Rosenbaum

Another year has passed and once again we have come together to renew old friendships, to talk shop, to listen to new and old music and to discuss, formally and informally, the things that interest and concern us in our professional lives.

Since we do not pursue our careers in isolation, our concerns as hazzanim are closely intertwined with the harsh realities of the world in which we live and function. If your own experience is anything like mine, you must have found the year gone by anything but tranquil. While on the one hand some of the more bizarre excesses of the past decade - the alienation of one generation from another, the disintegration of public and private morality, the futile search for peace - while these excesses seem to have begun to taper off, we find that these have quickly been replaced by even more insidious concerns. Aggravating and debilitating problems which impinge on our lives even more directly than did the still unsolved problems that have plagued us for almost a decade.

The cloud that looms darkest on our horizon is, of course, our uncontrolled and seemingly uncontrollable national economy. Even in the midst of the most shocking exposures of deceit and corruption in the highest places in our nation, the pollsters and politicians agree that our chief concern as a nation and as individual citizens is the runaway inflation which we are now experiencing.

And while it is not our task, nor is it my competence to discuss ways and means of stabilizing the economy, I find I am drawn to this subject, not only by the degree to which it affects my personal life, but because more and more of the problems I am called upon to deal with by our membership are essentially matters of dollars and cents.

So, for the first time in the fifteen years during which I have served as your Executive Vice President, I find my report having more to do with sashmiyut than with ruchaniyut. The most frustrating and unsatisfactory aspect of my report is that essentially we are caught up in the vortex of a whirlpool over which we have almost no control, and against which we, as an organization of hazzanim, can have very little impact.

There is, however, great value in isolating and understanding the problem. Even if there is little hope that we can propose meaningful direct solutions, understanding the problem may give us an added perspective on our own situation and may alert us to some steps we can take, some precautions we could observe.

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All of us make our livelihood in serving a synagogue and therefore the fiscal stability of the institutions we serve deeply concern us. My experience over the last two years would indicate that more and more synagogues are encountering serious financial difficulties which will, in the foreseeable future, become still more severe, giving rise to a number of closings or mergers, which in turn must result in a corresponding decrease in job openings. This problem in synagogue finances is not limited to the small synagogues, as it was during the depression of the 30's, but crops up in synagogues of moderate and even large memberships, some with 600 or 800 families.

The causes of these failures are varied and go back some twenty years or more. The inflationary spiral is, for many of them, the straw that breaks the camel's back. For instance: Inner-city synagogues, even some of the once proud cathedral-synagogues of New York, Boston, Cleveland, Chicago have almost all but closed their doors. Some have tried to re-establish themselves in new locations and find that their previous reputations and glory have little meaning in the new neighborhoods where they must compete vigorously for members.

The building boom in suburban synagogues is now a thing of the past. As a matter of fact, it may have contributed to the problem. Suburban congregations, especially those built in the 50's and 60's, have no roots and no reserve of loyalty that comes with long affiliation with a synagogue. As those who labored to organize and build the synagogues prosper and leave for the next more exclusive community, as the disease that besets the cities begins to spread to the nearby suburbs, those who can afford it move out, leaving the synagogue in the hands of people less and less able and less and less interested in supporting and maintaining it.

Add to this the phenomenal mobility of the American family and you have still another debilitating factor. The great middle class of Jewish business and professional men which lent solidity and stability to a community in the past is no longer content to remain fixed for life in

one community. Eighty per cent of our children go to college and turn to professions, or to the large industrial corporations, or to the universities for their livelihood. These are precisely those who are becoming most mobile. The upper echelon executives, scientists and technicians of large industrial complexes like Xerox or Kodak are constantly being transferred from one area of the country to another. University professors are notorious for their mobility, some moving from one school to another every two or three years. And these are the people to whom the synagogue must look for major support. While these families pay their way while they live in a community, one cannot count on them for long range, continuing affiliation.

These are only a few of the reasons for gradually diminishing synagogue memberships. Add to this, the fact that the Jewish population growth is virtually at zero. As a result, the Jewish community already is and will continue to be an aging one bringing with it the accompanying shrinkage in religious school registrations. The impact of all of these factors give us cause to be disturbed over the future of the American synagogue.

I do not wish to be an alarmist. The statistics of synagogue failures or mergers are still small. But they persist and the numbers continue to grow. We have been fortunate in that every hazzan-member who has lost a position as a result of a closing or merger has come away with more or less reasonable compensation for his loss. It is also important to know that there have as yet been no out-and-out dismissals for budgetary reasons. What is happening is that congregations who find themselves in financial difficulty do not replace hazzanim who retire, or pass away, or those hazzanim who see the handwriting on the wall and leave on their own.

The net result is that overall there are now fewer hazzanic positions available. On the other hand there are still some 3,500-4,000 synagogues functioning in this country, almost 1,000 of which are in the Conservative fold. Most of them continue to be well supported and well attended. But the problem of their continued survival in face of the economic and sociological factors I have enumerated is real, and for the time being growing more serious.

I confess that I have serious doubts that we, as an organization, can do anything to stem inflation, or to halt the decay of our cities or to convince Jews to remain

put in the community in which they were born. But it can help to keep these facts in mind, to become sensitive to financial or demographical danger signals before they become acute. Such awareness and understanding may help each of us to evaluate our own positions and the course we must pursue in the future more accurately and more realistically.

The members of the Joint Placement Commission and of the Standards and Qualifications Committee as well as your officers are all too well acquainted with the problem as we have been dealing with its casualties for some time now. I would urge you to be guided by their collective wisdom and experience when you consider making a change.

our placement procedures particularly require that each man seeking placement must meet with the standards and Qualifications Committee in order to be cleared for placement, because it is very often difficult for a member to appraise his own situation realistically and unemotionally. This is not to say that your colleagues do not sympathize or empathize with the problem of an individual member: on the contrary. But experience and a sense of detachment from the problem are more helpful than sympathy. This is why a lawyer will never represent himself or his family, or a doctor treat himself or his family. We would be wise to follow their practice.

## II

As is the case with the broad Jewish community, the membership of the Cantors Assembly is a steadily aging one. The welcome addition of young graduates of the Cantors Institute each year fails by a wide margin to offset the overwhelming preponderance of older men.

Most of us are very near or over fifty. We really don't need statistics to prove that we are growing older. Of course, we've not grown nearly so old as our friends have during this last year, but we are getting there, too.

In addition to the messages I get from my own body, my intuition about this statistic is reinforced by the fact that over the last few years more and more colleagues have turned to me for assistance or guidance in arranging some kind of retirement settlement. During the last two years your President and I have become active participants in the affairs of the Joint Retirement Board where we represent the interests of the Assembly. Our work there has made us

particularly sensitive to the problems of retirement and to the need to convince our men that they urgently need to think about how and when they will retire regardless of their present age.

I am very happy to be able to report to you that as of last week 240 hazzanim out of a membership of 350 are now covered by the Joint Retirement Board's program. If you keep in mind that we still have on our roster 33 retired hazzanim, and 29 members who no longer function as hazzanim, a total of 62 who are not eligible to participate in the plan, then you can see that almost every full-time functioning hazzan who could be covered is in the plan.

On the face of it, this appears to be a very gratifying statistic, and in many ways it is. It is a tribute to the devoted efforts of all of our past officers and Placement Commission members that the retirement plan has become a must in almost every placement we make.

Although the retirement plan was instituted in 1946, it was not until 1948 that the first two hazzanim were enrolled. By 1956, when the plan was 10 years old, there were 243 rabbis enrolled, but only 43 hazzanim. By 1966, ten years later, an additional 233 rabbis were enrolled, making a total of 476, while 98 additional hazzanim had come into the plan for a total of 142. In the six years since then, 187 new rabbinical participants brought their total to 636; while an additional 99 hazzanim brought our total to 240.

with such a high percentage of coverage why are there problems?

For one thing, many of the men now retiring are among those who were not enrolled at all, or who enrolled relatively late in their careers with too little time and too few earning years to provide for them adequately after retirement. Joint Retirement Board figures prove my contention, as they show that only a total of eight participating hazzanim have retired during the plan's 16 years of existence. The same problems affected the rabbis. Only 35 participating rabbis have retired in that time.

A second factor for concern is the fact that for a long time hazzanic salaries were shamefully low so that even participating hazzanim could not begin to build up enough reserves in their policies to produce adequate annuities upon retirement. When, in the middle 60's, we began to make some progress in raising salaries, the cost of living began

its unremitting rise culminating in the disastrous inflation of today. so while we were beginning to earn more and while larger premiums were being paid into our accounts, the value of the dollars we were accumulating began to shrink and continues to decrease to this day.

Consider this statistic from the April 16th issue of  
U. S. NEWS & WORLD REPORT:

"If the annual inflation rate of nearly 5% continues for another 5 years, a life insurance policy providing \$10,000 in death benefits will amount to only \$7,955 in buying power. (A shrinkage from today's low value of more than 20%). The \$200 annual interest from \$5,000 deposited in a 4% savings account would be worth only \$159 in real terms. A \$500 monthly pension would pay for less than \$400 of purchases."

The forces which feed our inflation are listed as: a steadily rising standard of living, shortages of materials and resources, wages failing to keep up with prices, deficit government spending and the Vietnam war, for which we will be paying for decades, even when a real peace comes. None of these pressures shows any sign of abating.

To offset the ravages of inflation our Retirement Plan was revised three years ago. Among many major improvements, including a guaranteed interest rate for the Fixed Annuity money on deposit of 6%.. (Before the plan was revised your money was earning only 3%) --the revised plan also provides an option whereby you can allocate either 25 or 50% of your premium toward a variable annuity plan. Since the return from the variable portion of your annuity goes to the purchase of common stock, and since stock values generally tend to rise in inflationary periods, this affords the participant a reasonably safe hedge against the shrinking dollar.

The plan has been immeasurably strengthened and improved by the revisions begun three years ago, and it is the intention of the Joint Retirement Board that the benefits will be reviewed each year with an eye to continuing revisions to benefit the participant. Having worked with the members of the Board now for two years, I can attest to their devotion to this job, and I am convinced, as is our President, that the program is in the best of all possible hands.

Neverthele SS, no plan can completely outwit inflation and no plan can pay out more than what your premiums earn.

After studying the problem of adequate annuities, I made inquiries among members of the Rabbinical Assembly and found, as I had suspected, that in spite of the fact that rabbinical salaries are at least 30% higher than hazzanic salaries, rabbis were finding their benefits inadequate to their needs.

I also had access to a survey sent out by the Rabbinical Assembly to their retired members, and sent out a somewhat similar survey to our own retirees. The figures indicate that 19 out of 20 responding rabbis were receiving additional regular congregational stipends above and beyond what the retirement plan and Social security was bringing them. The rabbis indicated that this additional income had been determined well in advance of their retirement and in some cases had even been stepped up once or twice before retirement to meet the increased needs posed by the rising cost of living. Some rabbis indicated that in place of a monthly supplement they had agreed to and received a lump sum retirement gift from their congregation at the time of their retirement. On rabbi was to receive a guaranteed supplement for the ten years following his retirement. The figures for our own retirees were not quite so good, but if you make corrections in them for the lower salary scale, and for the lower standard of living during their earning years as predicated by their lower earnings, the hazzanic figures correspond almost completely to the rabbinic figures.

As an aside let me caution you that if you plan to negotiate with your congregation for a "free will gift" to supplement your retirement income, this supplement, whether in a lump sum or in regular installments, can be received tax-free if you meet three conditions laid down by the Internal Revenue Service:

1. That the stipend be officially designated in the records of the congregation as a free will gift offering as a token of its affection and esteem.
2. No legal action may be taken by the recipient to force the congregation to continue payments should it fail to make them at some future date.
3. The acceptance of this gift shall in no way give the congregation the right to ask the recipient to perform any specified duty, no matter how inconsequential.

I would caution members to check the exact language of the I.R.S. ruling and to be guided by the advice of an attorney or a Certified Public Accountant before concluding any agreement involving such gifts.

From what I can learn, both from the rabbinic and our own surveys, men who will be retiring during the next ten years, that is, men now 55 years or older, will not be able to get along on what the retirement plan will bring in, without social Security and some kind of supplemental support from their congregation.

Hopefully, younger men will not face this problem, since they will have been participants in the plan for a longer period than the current 55 year old men, at considerably higher salaries. This will produce higher premiums with the resulting higher annuity values. In addition they will be able to exercise the option of allocating up to 50% of the premiums to the variable annuity over a longer period of time.

A word about Social Security.

Under the scale of benefits in effect until December 31, 1972 a man could expect a maximum of \$354.50 per month for himself if he had accumulated sufficient credits at the maximum salary rate for five years. In 1975, that figure will go up to six years, to seven years in 1979, eight years in 1983, nine years in 1987. If you will not reach 65 until 1991, the number of years of participation for full credit will be 10 years.

Generally speaking, if you have been paying your Social Security tax for at least five years at the maximum earning rate of \$9,000 per year, you are already fully covered, or certainly could be in the course of the next year or two. Your wife, if she has no Social Security coverage of her own based on previous or current employment, will receive a maximum of \$177.30. In January 1973, the maximum salary creditable for Social Security went up to \$10,800. In 1974 it will climb to \$12,000.

All of this means that when you and your wife reach 65 you can expect, at the present rates, a combined monthly payment of approximately \$530.00. Chances are that the benefits will increase from time to time as the maximum salary limit goes up and as the required number of working years increases.

### III

Now, briefly you have the facts. What can you do about them?



If you are a young man, just starting your career, get into the plan and stay there. Do not succumb to taking a salary increase instead of participation in the plan. I know that when you have a young family and are just starting out, every penny is important. But even more important is your future security. Only by getting into the plan early and staying through your entire career will you earn the maximum benefits.

If you are in your 40's and are not in the plan, it is still not too late. Now only should you exert every reasonable pressure to get your congregation to participate, but, if you have served your congregation for a number of years without coverage, you must not hesitate to ask the congregation to make up for lost opportunities by making additional lump sum payments into your account to bring it up to the level at which it would now be had you been enrolled when you first came to the congregation.

If you are in your 40's and are already in the plan, our statistics indicate that you probably did not join the plan when you began your career. In that case your benefits will probably be insufficient to your needs. You should begin at once to discuss this with your congregation, pointing out the inadequacy of your ultimate benefits. You can calculate your approximate benefits from the formula and charts you receive with each annual statement of your account. If you have not already done so, spend some time this afternoon with Mr. Leo Landes and learn how to calculate your projected income.

You can ask your congregation to do one of two things: Increase the rate of your premium. Instead of the traditional 7/11 ratio, which is a hangover from the early days, your congregation can pay up to 20% of your salary annually into the plan on your behalf. Remember that all monies paid into your account, both your contribution and the congregation's contribution, is tax sheltered. You pay no tax on this set-aside income until you begin to draw benefits at 65. At that time you will probably be paying taxes at a lower rate because of your reduced income. You have nothing to lose and everything to gain.

If you are over 50 and are not yet in the plan, it may be too late to accumulate sufficient benefits to satisfy all your needs, but get in anyhow. Every little bit helps. You, too, should ask your congregation to make additional payments in your behalf to make up for the years during which you were not covered. Remember, the retirement plan

carries with it a death benefit and a waiver of premium feature which will continue to pay your annual premiums should you become permanently disabled. At 65, or earlier, you could still enjoy benefits not only of the money you contributed while you were well but from the money contributed by the company under the waiver of premium feature.

If enrollment in the plan is not feasible, then you must begin at once to discuss some plan through which your congregation will help meet your needs when you retire. Such plans usually depend on the financial condition of the congregation, your years of service and the good will reserves which you have accumulated. Your benefits can come either in a lump sum arrangement or in monthly payments to continue through your life-time.

In all negotiations you should keep in mind that most retirement arrangements with which I am familiar, provision is almost always made for the wife of the hazzan should he die before she does. While congregational payments to your wife may be less than those paid to you, that sum should never be lower than 50% of your own benefit.

A word about Social Security and the negotiating process.

When you come to discuss some commitment by the congregation, either for primary retirement benefits or supplemental payments above your annuity, you will find that the congregation will always want to add up your income from all sources and use that as a base to which they might add some additional sum. I maintain that your income from Social Security, from investments, or from any other private source are your private business and not the concern of the congregation. They have a moral obligation to provide for your retirement needs to an extent which will permit you to maintain yourself and your wife in dignity and on a scale of living not incompatible with the way you have lived while you were employed.

Your Social Security benefits are not charity, either from the government or from your employer. They are the right of every citizen who has worked a sufficient number of years. It is not a gift that comes out of a congregational fund and should not be included in calculating your benefits. Chances are that in determining your salary during your working years the amount paid by the congregation in Social Security taxes was already calculated into the determination of your salary.

I know for a fact that many colleagues gave up salary increases for a number of years in order to get the congregation to agree to participate in the Social Security program. In every field of employment, Social Security is calculated as a part of the salary package and the salary set accordingly. It is not a gift of largess from the congregation. I urge you to remain firm on that point in your negotiations. Remember that once you agree to a settlement it will be very hard, after you have retired, to convince the congregation to increase it. Now, while you are an important member of the staff, now is when you will have the best chance of hammering out a fair and satisfactory arrangement. Later, you will be facing officers to whom you may be a stranger and who may look upon their obligation to you as an unhappy burden.

What will you need to live out your retirement years in peace and dignity? No one can tell you that. Much depends on how you live, where you live and what you have become accustomed to. No one can really foresee the future, but we can learn from the experience of others.

From the statistics I have studied, a realistic and reasonable figure is one equal to a minimum of 60% of your highest annual salary. This is what your retirement plan annuity and congregational supplement should provide, in addition to what you can earn from Social Security and other personal resources. You should know that some hazzanim and a larger number of rabbis are receiving, in retirement as much as 80-100% of their highest annual salary, so the figure of 60% is hardly unreasonable.

Naturally, I and your officers are at your service. We will be glad to discuss your individual problem with you, and help you to work out some plan of procedure with your congregation. Experience has shown that many congregations fear and resent outside advice and interference unless it has been properly prepared for. It would be my suggestions that after you have your needs clearly in mind, and know exactly what you want, that you institute the negotiations on your own. If you meet with resistance, or if the negotiations bog down, or if, as usually happens, the congregation itself turns to us for some guidance or information, then and only then should we enter the picture.

Whatever procedure you adopt, I urge you to give thought now to your future security and to begin at once to set the machinery into motion which will eventually produce the funds

you will need for your retirement. Do not make the mistake of so many of our older men who wait until they are at the end of their usefulness to the congregation to discuss their needs and find to their dismay that no one in the congregation has given much thought to the problem nor made proper provision for funds to be available. If you are within ten years or less of retirement you will never have more influence with your congregation than you have now. Every year that passes makes the task more difficult.

#### IV

I have spent a good deal of time on financial preparations for retirement because I think they are important; but even more important are the psychological preparations and I would like to conclude my report with a few thoughts on that aspect of retirement.

It is my firm belief that no man, in any pursuit, or in any profession, should retire at the mandatory age of 65 so long as he is physically able to continue his work on a reasonably high level. This does not mean that I think we should linger on our posts until we are carried out, but I have seen all too many men for whom a too early retirement was a traumatic experience from which they never recovered and which, in my opinion, hastened their demise. Retirement means a traumatic change from being an important person in the community to virtually a no-body. Most of us serve in so many capacities and are active on so many fronts--all of which will surely diminish the moment we cease to occupy the post of hazzan in the congregation. Obviously, with hazzanim there is the matter of voice, but we know that with intelligent use the voice can be depended upon for many years beyond 65. Even though a man may be well taken care of financially, if and when he retires, he should weigh carefully the vast change in his role in the community and congregation which retirement must inevitably bring. For some, retirement at 65 is in order. But in the way we now look at age and aging, 65 does not necessarily mark the end of one's productive capacity.

On the other hand, we see so often the unhappy picture of a man hanging on to a position well beyond the time when he can do it justice. Obviously, each man must find for himself some happy medium. The psychologists tell us that all our lives should be a preparation for retirement, that we should develop other interests--hobbies, interests, skills which will add new zest and new challenges to our lives after retirement. In my own community, a dear friend, for 20 years

chief surgeon of one of our leading hospitals, retired at 70. He spent one year just loafing and then another year preparing for a new career. Just last week it was announced that he had passed the examination and is qualified as a stock broker. He is excited about the possibility of beginning a new career in a completely new field. He is fortunate that he has the mental capacity and the financial ability to do this.

For the most part, however, the average hazzan is not prepared to do very much except his job. Perhaps for rabbis it is easier. Many of them say that they will have time to write and to continue studying after retirement, but I am not sure that this is true with us.

What, then, shall we do with this great pool of knowledge, wisdom, understanding and talent which the retired hazzanim represent?

I have pondered this question for a long time. As long ago as the time when I was president, I suggested how we could make use of this talent for the benefit of the American Jewish community and for the benefit of the individual hazzanim so that they will not be set adrift painlessly on the sea of retirement. Not much was done about my proposal in those days because more urgent things needed doing to improve the status of the active cantorate. By this time, I think that the prestige of the Cantors Assembly has grown sufficiently and the number of retirees and potential retirees is large enough so that something practical could be done.

I, therefore, propose that the Joint Placement Commission establish a separate department which would deal only with retired hazzanim to provide them with part-time or full-time positions in smaller, young congregations. I suggest we convene a conference with representatives of the United Synagogue and enlist their aid in convincing newly formed congregations that they avail themselves of the talent and experience of retired or semi-retired hazzanim. Men who have served small or large congregations with honor and distinction for 25-30 years, certainly have much to contribute to assist young, struggling congregations. Their salary requirements would be minimal and their tenure could also be reasonably regulated. In this way, men with many years of useful service still in them will not be let out to pasture; congregations badly in need of spiritual guidance can find a solution to their problem of finding competent professional leadership.

Those of you who have travelled in Florida or in California know that in both of these states vast communities of retired people are fast developing. We already hear of the formation of dozens of small, informal congregations that try, as best they can on their own, to build some kind of synagogue life. It is my thought that a special United Synagogue-Cantors Assembly committee be put to work in those specific areas to bring together struggling new congregations and retired hazzanim.

I know with what pleasure our former president, Charles Sudock, has been serving such a congregation since his retirement, and I know from talking to many retirement communities how desperately they could use a Charlie Sudock. In addition to these there are literally hundreds of small communities all over the country who have almost no hope of engaging an effective young rabbi or hazzan but who could be well served by a retired hazzan. It is not inconceivable that we could work out an arrangement with the Rabbinical Assembly to refer such positions to the special Retirement Committee of the Joint Placement Commission when they are unable to fill a request for a rabbi for such congregations. It seems to me that it would be better that such congregations be guided by men with long experience in the Conservative Movement rather than by the fly-by-night, free-lance "Reverends" and so-called "Rabbis" with whom such congregations usually wind up.

It would seem to me, too, that retired men who would care to might be involved as part-time or volunteer assistants to the faculty of the Cantors Institute. Even if they do no more than befriend one or two students and serve them as informal guidance counsellors during their years at the Cantors Institute, their lives and the lives of the students will be enriched and made more meaningful. I am certain, too, that with thought and care many more useful places can be found for men who are ready to drop the burdens of their present congregations but who do not want to forsake hazzanut completely.

The Cantors Assembly itself would welcome retirees who could volunteer their time and skill to help other colleagues either as teachers or counsellors or in some administrative capacity, either in our national or within their home region.

Many of you are probably hoping to spend your retirement years in Israel. For most of us this is a very sweet and sacred dream. It is probably true, too, that one can

live more cheaply in Israel with an American pension than almost anywhere in America. However, I would caution colleagues to investigate life in Israel very carefully before they commit themselves to retirement there. While a retiree will not have many of the economic problems that beset younger olim from the United States and Canada, life in Israel represents a radical departure from life as we know it here in America. Unless one is willing to adapt himself to that way of life he will soon become frustrated and disappointed. The older one gets, the harder it is to change a life style. Several of our colleagues--Emanuel Barkan, Leon Masovetsky, Joshua Rosenzweig--have retired to Israel. There are also several younger men who have gone on aliyah to Israel--Morton Kula, Jacob Karsch, Each of you probably knows some friends in other professions who have retired to Israel, Before making any final commitment I would urge that you visit Israel and spend enough time there learning about day to day living from your colleagues and friends, Once you have broken up your home in America it will be doubly difficult to come back here, especially after a year or two of unhappiness in Israel.

I think what is needed first and foremost is a listing of the kinds of tasks that go unfulfilled today in the American Jewish community. Such a tabulation should cut across all denominational lines. This information could then be the source from which the special Retirement Committee of the Joint Placement Commission could find suitable employment, whether voluntary or professional, for the retired men who would apply there.

Obviously, the success of such a program depends not only on the determination of our Assembly, of the United Synagogue and of the Rabbinical Assembly to pursue these suggestions and others with vigor and dedication, but it depends, in a large measure, on the proper attitude of the retiree. Of course, much will depend on whether or not a retiree is physically able to continue to work, even if only on a limited scale.

Good health is, of course, partly in our own hands and partly in the hands of the Almighty. The rabbis teach that every pious man should pray *l'et ratzon* - a time of favor. What constitutes a time of favor? Rabbi Abba said: "A time of favor is old age. Man should pray that in old age his eyes should be able to see, his mouth eat and his legs walk. For when a man ages all his powers tend to leave him."

I pray with you that we all be granted God's most precious gift, the gift of the ability to live fully every day of our lives for as long as we live and that armed with that blessing we will hold fast to our determination to serve the needs of all Israel.



## REPORT OF THE NOMINATIONS COMMITTEE

The Chairman of the Nominations Committee, William Belskin-Ginsburg, presented the following slate of Officers and members of the Executive Council. No other nominations having been presented, the entire slate was elected unanimously.

President: Gregor Shelkan  
Vice President: Michal Hammerman  
Secretary: Mordecai M. Goldstein\*  
Treasurer: Louis Klein  
Executive Vice President: Samuel Rosenbaum

The following were elected to three (3) year terms on the Executive Council:

Farid Dardashti  
Levi Halperin  
Ivan Perlman  
David S. Myers  
Morton Shames  
Kurt Silbermann

Irving Pinsky was elected to a two (2) year term on the Executive Council to fill an unexpired term.

David Axelrad was elected to a one (1) year term on the Executive Council to fill an unexpired term.

\*(In August 1973, Hazzan Goldstein resigned from the office of Secretary in as much as he and his family were planning to spend the year in Israel. The President, Hazzan Gregor Shelkan, appointed Hazzan Harry Weinberg to fill the unexpired term.)

In addition to the Chairman, William Belskin-Ginsburg, the members of the Nominations Committee were: Joshua Steele, George Wagner, Harry Weinberg and Robert Zalkin.

The Convention approved unanimously the following ammendment to Section 6.1. of the By-Laws:

"Section 6.1. shall remain as it stands except that the last sentence shall be ammended to read as follows:  
"The president, vice-president, treasurer and secretary shall serve for no more than two consecutive terms in their respective offices,"

Greetings from the Jews of the Soviet Union:

Hazzan Mandel:

In the words of the psalmist, "This is the day for which we had hoped. Let us rejoice therein." Our happiness is great not only because I see again the face of Mischa Alexandrovich-which brings back images of Riga, that magnificent city, that great Jewish metropolis where saints, scholars, hasidim and mitnagdim could live together in peace and in which I occupied a prominent lifetime position as Hazzan Rishon. It brings back his family, his father, tall and stately. It brings back memories of my youth and of Mischa's youth. I remember how Mischa's father was constantly concerned for Mischa's future and turned to me, as an already established Oberkantor and friend of the family, for guidance and assistance.

I cannot help but marvel at the miracle which brings us together again after so many years of hardship, tragedy and loss. Mischa is also a symbol of that great iron door which seems to be opening a crack and through which we must yet rescue thousands of our other Mischas, who remain to be saved from the hell of Soviet spiritual slavery. All of these reasons go to explain my great happiness to see Mischa here. In your behalf and in mine I greet him with all the warmth I have in my heart and much, much more, which you have in yours.

This is a unique opportunity for all of us. We have already greeted him. Now he will greet us and bring us some message from Russian Jewry in word and in song.

Mischa Alexandrovich:

(Spoken in Yiddish, translated by Samuel Rosenbaum):

When I heard with my own ears and saw with my own eyes what has transpired this last half hour, I reminded myself of the time when Soviet power conquered the Baltic countries and one Jew asked how much can you get in Russia for a dollar? The answer came back, "10 years."

This is why I am so happy when I hear discussions of such great sums of money (he refers to a prior discussion on fund-raising) are discussed and received and all of us still can remain free.

I have a strange feeling sitting here. It is hard for me to imagine that after 30 years, as our good friend, Hazzan Mandel has already indicated, in the Soviet "paradise"

I do not feel myself to be an alien here. I **feel** sitting here among you as though nothing had ever separated us as though I had spent my whole life in your midst.

The years which we endured have now come together in my mind in a lump sum. However, living them was a different matter. Then the years were counted one by one, day by day, nevertheless there is much to remember. I don't want to deliver a long speech, You are all familiar with the emotions and the thoughts with which the new olim who are rescued from behind the Iron Curtain live with. I still cannot accustom myself to the idea that I am not being watched and that I am not being spied upon and not being secretly overheard. I imagine it will take a long time for me to feel really free.

I waged a David and Goliath battle for more than a year to tear myself free from Russian hands. When I actually had the visa in my hands, I felt a strange urging to stand once more, after a 25 year period during which I had never felt this way, to stand once more before an Amud in a synagogue and to raise my voice in thanksgiving. I found my way to the Moscow synagogue one Sabbath and told the Gabbai that I felt that I wanted to daven Musaf. When he heard my request, he almost fainted from fright. He was literally scared to death to allow me, a known protester, to officiate. Out of sympathy for this poor Jew I restrained myself and did not daven Musaf. He had not the power to deny me the privilege nor did he have the authority to permit me the honor. So he fainted.

As I look around and see so many of my old friends, for instance Gregor Shelkan, or better, Chaiml Shelkan, and as I see him in my mind's eye in short knee pants, not as a president of a powerful cantors organization, as I see Yehudah Mandel and many, many other of my old friends and as I remember so many who are no longer able to be here, I realize that even this small company of friends comprises more cantors than were available and free to function during the last 30 years in Soviet Russia.

I can only tell you that I am today the luckiest man in the world and the happiest cantor in the world only because I am able to stand before you and to sing for you. My wish is that with every day, every month, every year that passes the gates of Soviet Russia will open wider and wider and the aliyah will become a flood whether of hazzanim or not of hazzanim but of Jews who will save themselves from this living hell and have again the privilege of settling in peace on their own land,

AUDITION II

Cantors Assembly 26th Annual Convention  
Tuesday Afternoon, May 15th at 3 o'clock

A. Selections from a new Hallel Service by Hazzan Abraham Salkov

Hazzan Abraham Salkov, Baritone

The Convention Chorale  
Samuel Adler, Conductor

B. Selections fra "Arvit L'Hol" by Hazzan Max Wohlberg

Hazzan Abraham Lubin, Tenor

The Convention Chorale  
Samuel Adler, Conductor

TUESDAY EVENING, MAY 15, 1973

Dinner Session

Hazzan Isaac Wall:

I now have the distinct honor of presenting our guest speaker. Dr. Gerson Cohen was born in New York City, is married to the former Naomi Wiener and they have two children, Jeremy and Judith. Dr. Cohen, who is Jacob H. Schiff Professor of History at the Seminary, has also served the institution in two previous capacities. He was Seminary Librarian from 1950-57 and more recently, Visiting Professor of Jewish Literature from 1963-70. Dr. Cohen served full time on the faculty of Columbia University most recently as Professor of History and Director of the Center of Israel and Jewish Studies. A graduate with special honors from City College New York, Dr. Cohen also holds the degree of Bachelor and Master of Hebrew Literature, from the Seminary, which ordained him as Rabbi in 194d. He received his Doctorate in Semitic Languages from Columbia University in 1958. Dr. Cohen is a fellow of the American Academy for Jewish Research and the editor of its proceedings. He is a member of the Board of Directors and has been chairman of the Publication Committee of the Jewish Publication Society. A Fellow of the Leo Baeck Institute, he is also a member of its Board of Directors and of the Board of Directors of the Conference of Jewish Social Studies. His publications are many, much too many to list at this time.

He comes to us this evening in his newest role as Chancellor of the Jewish Theological Seminary of America. He is the fifth head of that institution, succeeding Dr. Louis Finkelstein who served in that capacity from 1940 to 1972. I am personally grateful for his influence on my children in Camp Ramah and later at the Seminary.

Ladies and gentlemen, I present to you, Dr. Gerson Cohen, who will speak on "The Communal Role of Liturgy in Jewish Tradition."

Dr. Gerson Cohen:

Cantor Wall, distinguished members of the dais  
members of the Cantors Assembly, guests, ladies and gentlemen:

I am deeply grateful for this honor of addressing this convention of the Cantors Assembly and I must confess that my presence here this evening, as I stand before you, evokes deep memories and emotions. As Cantor Wall indicated, my life is intimately bound up with many of the people sitting here with whom I have had the privilege, or I should say under whose direction I have had the privilege of worshipping; by whom I have been inspired; with whom I have had the privilege of being a co-worker, and some of whose children I have had the awesome responsibility and privilege of teaching. It is truly a great thrill to be here and above all to participate in these very heartwarming sessions. My experience at this evening's service evoked the emotional drive underlaying my topic,

As I sat worshipping with you at the Maariv service, I felt that I had returned home in a very profound sense with Hazzan Jacob Mendelson who is the Hazzan of the synagogue where I worship every Shabbat and with Hazzan Max Wohlberg, whom I have known for many, many years. The two are very much part of my own liturgical experience, particularly since, if you come to Riverdale and worship at the Conservative synagogue there on a Sabbath morning, you will find a community that has been, to a large extent, transformed by its liturgical music. The introduction of "Hemdat Shabbat" composed by Hazzan Wohlberg and inculcated so effectively by Hazzan Mendelson has had a remarkable effect on the whole service of the Conservative Synagogue of Riverdale.

I confess I am not very much of a maiven on musical quality and therefore a compliment from me means nothing. However, I am a worshipper and I can say that the singing at that service has evoked a kind of community spirit and has helped mold the type of participation which I think serves as a model and as a challenge for us all in terms of the development of hazzanut, the hope for which I share with you.

I am not being very humble in saying that I don't understand music. My singing career ended at the ripe old age of seven. I was a member of Hazzan Chazan's choir in Perth Amboy, New Jersey. I sang the solo in Hashkivenu and then developed bronchial pneumonia and my parents said, never again! But while I have not done much singing I have done a considerable amount of listening in my time and I have done even much more reflection about the role of art in general, of poetry and of music which is an extension of poetry, or very much a part of poetry historically. I have also reflected a great, great deal on liturgical art of which the sermon is a part.

I think about these subjects much, for art, as Professor Abel once put it in a book, is the collective dream. Art evokes or should express the dream of a community and its effectiveness is determined not only by its esthetic quality, but by its educational power and above all, by its emotive power in welding a community into a common experience. I can sit back and be transported by Brahms or by Shubert. I don't participate in them. I am a listener. But in the synagogue, in hazzanut, I want to share with my whole being.

Now esthetics and music, as both Plato and Maimonides, interestingly enough, both emphasize, are expressions of the innermost drive of an individual and of his community, and in the living culture. An artist is not so much a performer as a spokesman, teacher and model. Hazzanim Wohlberg and Mendelson provided that for me in my life, as many of you have, and as I re-experienced this evening. I pray that the Cantors Assembly as a whole will continue to serve as an ever more powerful instrument for uniting Jews in feeling and in expression. In the reconquest of an historic experience of collective memory and in the reformulation, reinterpretation and re-evocation of the commitment that underlie that experience and memory.

This is a very special challenge that faces all of us on the pulpit whether we are cantors, rabbis or baalei k'riah. This is a special challenge that faces us today, for our religious life, our esthetic, our basic forms are undergoing rapid change and challenge from every quarter. The old hazzanut is rapidly becoming an art, a performer's art, rather than a folk expression. This is no reflection on you or on any cantor. It is a reflection on the community, it is a reflection on our changed social situation. Much of the hazzanut and singing that we participate in today are expressions of an East European experience or of the rebirth of Israel, the 25th anniversary of which we are observing this year. Some of the folk art that we participate in is a re-awakening of the experience of the Holocaust. Others, of the re-awakening of the Jewish people in the last 150 years. But the role of the cantorate to me is as great as ever. And since the challenge to it is a fresh one in our new experience in the United States, I should like to speak about the cantorate and liturgy in historical context.

Our religious community life today is synagogue centered. This means that the religious activity of the Jew in the United States today is largely liturgical and

in being liturgical, it is largely under the dominating influence of the cantor. Now if this sounds obvious please reflect for a moment that this was not always the case. And, indeed, the profession of the cantorate today is still largely a combination and not quite a complete synthesis of 19th century European values and techniques and experiences, coupled with a modification of these values, techniques and experiences to American values and tastes. This makes for a terrible challenge to the cantor. For in his performance he can feel very lonely if he stops to reflect on the type or the extent of the communication between him and his community.

I remarked earlier this evening, to one of our colleagues here, that as a non-musician who cannot even read the notes, in Havah Nashir I'd like to deliver a layman's lecture on some classical hazzanic pieces in the light of Jewish history. I was not there when Kwartin first sang the "Al yedai avadecha haneviim katuv lemor." I was not present when he first sang "Tiher Rabi Yishmael atzmo" but I know that when Jews sat in the Great Synagogue in St. Petersburg and heard them for the first time, they were declarations of defiance, they were promulgations of commitment and they were protestations of perseverance that evoked a tear, a rise in blood pressure, a common emotion in the congregation. That is not so today because to the average congregation "Tiher Rabi Yishmael atzmo" does not evoke the type of associations that Kwartin expected it to evoke in the heart of the simplest Jew who prayed out of the Ivreh-teitch part of the "Kol-Bo" Mahzor.

There is, therefore, largely a vocabulary gap between our cantorial art and the congregations we serve. And we are, therefore, as in many other aspects, of the ministry in a period of painful and searching transition. Now to explain the options before us let me go back somewhat in our history and trace the role of the liturgy and the cantorate and our tradition with you.

As a consequence of the discovery of the Genizah some 75-77 years ago and as a consequence of modern research into the history of liturgy, we are able to see today not only how the liturgy and cantorate developed, but some of the possibilities that are open to us for the future. In the first place, remember that the synagogue was established as an open-ended institution. Its ritual has never been fixed like that of the Temple, the recipe for action in which was prescribed by the Book of Leviticus, the Book of Numbers, the Book of Exodus, by the Mishna, by the Talmud,



by Jewish experience. In fact the synagogue has no place in Biblical literature. In the mind of the Jew it was a surrogate for real liturgy which consisted only of sacrifice, performed by a priestly mediator. Secondly, the most classical Jewish liturgy, that described in the Book of Leviticus, differs from the liturgy of the whole ancient Near Eastern world in that it is totally silent. In the Book of Leviticus a priest never says anything. All you have, on occasion, is the requirement that the priest should lay his hands on a sacrifice and confess his sin, or the sin of the congregation but there is no oral liturgy on the part of the functionaries in the Temple. During the days of the Second Temple, we know for a fact, of course, that the Levites sang and the shir of the Levites became part of the liturgy, but that apparently was a later development.

The synagogue is a typical diaspora institution. It came to fill the void of the absence of Temple and of sacrifice. The Jew invented the synagogue because the Book of Deuteronomy forbade him to sacrifice anywhere but in the place where the Lord had chosen to cause his name to dwell. But on the other hand, once the Jew invented the synagogue he made it a very plastic institution. Ours is the first and only people of the ancient world to allow simple laymen, you and me, men, women and children to pray, to talk to God with their lips, to sing to God with their own lips. Ours was the only people that translated its scriptures into Greek, into Aramaic, into Arabic and finally, even into Yiddish. We have insisted on the democratization of the service. Our service to this very day reflects the ancient synagogue because the English language to the contrary notwithstanding, our service to this day, contains very little prayer. There is very little petition in our service. It is largely affirmation. In the Shema which begins with the Barchu and ends with the Birkat Ga-al Yisrael, there is no prayer there. It's affirmation. Before that, there is reading from scripture the Pesukei Dezimra. Subsequently, we read from Scripture in the Keriat HaTorah. There are two short passages which are technically real prayer. They are the Amidah or what is called in classical Hebrew literature, Tefillah. Tefillah is only the Amidah, the Silent Devotion. In the ancient service, prayer was largely responsive reading. The Talmud speaks not only about Keriat Shema but Haporaish al Shema in which the cantor read one verse and the congregation responded. We have a description from the 9th century of a service in Babylonia in which the whole service was recited aloud by responsive reading of line v line.

What I am trying to indicate is that the synagogue is an inventive institution and has been a place where the Jew has been able to express innovatively and inventively and creatively folk art, folk faith, folk dream. The oldest hazzan, whose notebooks we have, was a man from the latter part of the 5th century of our era. His name was Yannai of the Amoraic period of the Holy Land. You may still see his poem in the Passover Hagaddah, "V'Amartem Zevach Pesach." That's a poem that goes back some 1500 years. Hazzanut Yannai, and then of one of the disciples of the school 200 years later, of Rabbi Eliezer HaKalir, consisted largely of sermons, of Midrash. The hazzan, therefore, was not a singer. He was a preacher in recitative. But he was not permitted to preach as he saw fit. His sermon had a fixed structure and the Kerova, as it is called, was fitted into the Amida and each part ended with a blessing or with a fixed part of the liturgy. The hazzan was therefore a teacher and we know today, as a result of modern research, that his teaching was taken always from the Midrash and was a sermon on the weekly portion of the week.

The old piyyutim in their wierd Hebrew, so unintelligible except to the technician, are chock full of historic memories and of affirmations of the messianic dream. This will become evident to anybody who looks into any one of the old piyyutim like "B'rach Dodi." They always end up with a messianic hope.

These sermons, however, were above all very popular in the sense that they spoke of God in the most crude and anthropomorphic terms and they were Messiah oriented. In other words, they were close to the heart of the people. It was for that reason that Maimonides and Abraham Ibn Ezra and many other Sephardic rabbis, opposed their recitation in the synagogue. Hazzanim, they say, corrupt people, because they speak of God in terms that amcha speaks of them: because the hazzan was literally the sheliah tzibbur. He literally represented the folk in its dream. But the folk was stronger than Maimonides. Maimonides said we should not stand for the Ten Commandments or for the Shirat HaYam. The people decided their own way. The piyyutim have remained and some of them go back centuries. All you have to do is to look at the index of a Mahzor today and look at a piyyut like "Enkat Mesaldecha." I remember the tefillah when I was a child and the hazzan would come to that pivvut--we knew there was a high point in the Neilah service.

That goes back to Italy, the 9th century where the European image of the rabbi was fixed. What is a rabbi?

First of all, of course, he is a teacher. He is a posek, but every rabbi is also a hazzan. That may have become a tragedy in Jewish history but in the medieval times a real rabbi was a man who composed hazzanut and we have today poems of liturgy from Rabbenu Gershom Hagola, from **Rashi**, from Rabbi Meyer of Rothenberg let alone from the Sephardim, Ibn Gabirol, Yehuda **HaLevy**, Moshe ibn Ezra, etc.

Our prayerbook is thus a patchwork, an anthology, but it is a product of rabbinic hazzanim whose job it was primarily to teach and to weld together into emotion, into one single emotion, a diffuse community. Composition in **poetry**, folk poetry, was the essence of the role, and in keeping with the temper of the community.

If you look at Jewish history you will notice something very interesting. Every major change in Jewish history effected a major change in the liturgy. For example, the Siddur that we have today is a product of the Gaonim in Babylonia, of the 8th and 9th centuries. Later on in Spain in the 11th and 12th centuries, the Mahzor underwent a complete change as a result of the introduction of piyyutim by the Sephardim ~~whom~~ I mentioned. In France and Germany there was an entirely different Mahzor, In the Balkans and Byzantium there was a third Mahzor, In the 16th century, as a result of the expulsion from Spain and the establishment of the Kabbalistic community in Tzefat, the liturgy underwent a complete revolution. No medieval rabbi introduced the service by saying "Lechu Neran'na." The Rambam never said "Lechu Neran'na," nor, of course, did he sing "Lecha Dodi." That is a product of Tzefat, of the 16th century. The Hasidim in the 18th century changed the service again because the prayerbook was to be an expression of the folk faith and the folk dream.

In the course of time, some piyyutim remained and others were sloughed off, but the hazzan slowly began to become an artist of the community because he was able to intone the deepest emotions musically. But interestingly enough the hazzan became primarily a singer only in those communities where there was wealth and the community decided to remain passive. In Italy in the 16th century, in the great cities of Eastern Europe and above all, in Western Europe, which brings me to the essence of my point.

We are today living at the tail end of a Jewish revolt that began in the beginning of the 19th century, the purpose of which was a growing wave of desire to put an end to Jewish history, an end to golus. If you look at 19th century

Jewish history you will find a succession of Jewish movements, the purpose of which was to put an end to the syndrome of alienation which our people experienced. In the beginning of the 19th century German Jewry underwent a wave of **apostacy**. In an attempt to **stem** the tide of sh'mad Reform Judaism decided to modernize the service so as to make it more palatable, more acceptable to Jews and to gain for Jews citizenship so that they would no longer feel alien.

The liturgical change that Reform introduced and in its wake, the Conservative synagogue and subsequently the **neo-Orthodox** synagogue--all of these changes were a function of a new political dream--a desire to put an end to golus. And in a desire to put an end to golus, Jews decided to change their face, the length of their tallit, the way they shukkle, the way they sang. The service was also an expression of a Jewish revolt. It was made to look like a Protestant service, where the tzibbur is largely passive and listens while a minister performs the service for it. In consequence, in the course of time, our communities became liturgically unskilled and the **hazzan** became real clergy --not the Sheliah tzibbur but a Reverend. A man to be held as a sacred object. But between him and the community a gulf had developed.

We are today reaping the fruits of that gulf. That gulf was not created, as some say, simply because of Jewish quest for easier forms, more goyeshe forms, to look more Protestant. That wasn't the purpose. The purpose was political. It was eschatological and we have been very successful. We have created a community that does not speak a Hebrew idiom, that does not feel a Hebrew idiom. We have generated a community that is liturgically passive, whose reactions are the reactions esthetically of the communities in which they grew up. Hence, we all, preachers or hazzanim, teachers or shelihei tzibbur are very often lonely, for we don't speak a common vocabulary. There is a gulf. That gulf by the way is not unique to Jews. If anything, we have begun to bridge that gulf. Thanks, alas, to the Holocaust; thanks to the State of Israel; thanks to the spirit of maturity and the new experiments of Jewish education like Camp Ramah and the efforts of many teachers like yourselves to weld a new esthetic and liturgical expression. We are beginning but there is a long road ahead which we must walk and forge together. The Conservative movement is undergoing great change today. The rabbinate and the educational profession are rethinking the structure and the role of Jewish education and Jewish

expression in terms of an American Jewish diaspora. I consider the cantorate an integral part of this quest, this rethinking and this reshaping. You are, I plead, not only artists but primarily teachers who will teach us to feel and to express in artistic terms our sense of history, our sense of commitment, our innermost identity. The hazzan can convey Jewish idiom part of which has always been musical. The congregation has to be taught once again, to be active and participatory. Not the way it was in the shtetl, or even in the big city of Eastern Europe, but in a way which is distinctive and expressive of our American Jewish experience and our distillation of the whole Jewish experience to our American eyes.

We have, I believe, begun to make inroads in this great task. This great assembly, the Cantors Institute which is already achieving a remarkable record in its alumni, in its faculty and in its influence are all beginning to have that desired effect. They are all part of a movement that is by no means over, that is, of Jewish rebirth. I look forward to concerted and joint partnership of effort. For ours is the same job, whether in the school, whether in the pulpit, whether in the home. I want, therefore, to express my gratitude to you for all that you have been doing and my appreciation as a worshipper, as a layman, and above all as a member of the Seminary faculty, of what you mean and what you have been contributing. I want to express my deep appreciation, on behalf of the Seminary, of the Cantors Institute support, Cantors Assembly support, of the Cantors Institute, of its students and of its work. Your work in Student Aid and Scholarship funds are all part of this joint effort to create a new Jewish expression and a new atmosphere of Jewish feeling and creativity. I hope that in the years to come we will be able to share many joys but above all to face the agonies and challenges that face us together in a spirit of common resolve. Thank you.

WEDNESDAY, MAY 16, 1973

Workshop A

"Music for Young People: The Evolution of a Music Curriculum  
for a Conservative Synagogue School."

Chairman: Hazzan Samuel Fordis

Hazzan Ivan Perlman:

Hazzan Fordis, who was to have chaired the session, cannot be here. David Tilman will tell you about Hazzan David Myers who also cannot be here.

David Tilman was president of the study body of the Cantors Institute and it is always wonderful to be recognized by your peers. He is a graduate of that Cantors Institute and Columbia University and at present is studying at Julliard School of Music. He is the Hazzan Sheni of the Park Avenue Synagogue.

Hazzan David Tilman:

Thank you very much, Ivan. Friends, ladies and gentlemen, hazzanim, colleagues and those who have come to listen to whatever wisdom I can offer you.

I begin by making an apology. On behalf of my colleague David Myers who, on Sunday morning, at 7 A.M. suffered a slipped disc and is in a great amount of pain. I spoke to him last night at 11 o'clock. He is getting better. We spent many, many hours preparing for this session, as well as the Hava Nashir, which he and I collaborated on in preparation for the booklet. He extremely regrets not being able to be here. I told him I'd do my best to carry on in his absence. In his absence the session as we originally conceived of it will be slightly different, slightly shortened form.

What I want to present to you in the 20-30 minutes I have at my disposal is only the beginning of an outline by which we later hope, in the process of six months to a year, to put out in a more expanded, definite and final form. Essentially, what you have in front of you are the roshei prakim on which I will elaborate as I go. The prattim, the individual components for the outline hopefully we will be able to fill in within six months.

Let me begin by saying that obviously there is a basic need for us to organize the work that we do within our synagogue schools. Our time that we have with the children

in the schools is, of necessity, limited. Children in our schools, that is in the elementary Talmud Torahs as we know them, are with us only six hours a week. At best, our contact with them is only of half an hour duration per week, per class. So that every moment that we have with these children, kitah aleph through hai, is of necessity very precious. We must be ultimately secure and ultimately definite in what we do and how we present the material that we have to present to the young people of our schools. There can be no wasted effort, no sloppy planning, something which every one of us, I am sure, is guilty of at one time or another. Everything that we must do within our elementary school must be justifiable within some kind of much larger framework or plan of action in a graded level over a five year period.

It is the basic responsibility of the hazzan to supervise every aspect of the music and liturgy programs of the Hebrew school. It's sometimes very difficult for us to do this directly. Not every synagogue is as fortunate as we are at the Park Avenue Synagogue to have two hazzanim that can directly influence young people and touch them. But nevertheless it is up to the hazzan to supervise very specifically and very exactly what his music teacher and music supervisor and what, indeed, every teacher in the Hebrew School does in the area of music and in the area of liturgy. This is our ultimate responsibility and if we don't do it, obviously nobody else will. It is my feeling that the work that we do educationally is of equal importance with the work that we do ritually and liturgically as shelihei tzibbur.

Before I go into the actual body of my talk I want to make just three basic acknowledgements in terms of my own background and development. Everything that I have experienced and I do in the years that I have spent in the various Ramah camps and in the years that I have spent teaching music to young people, I owe to three very inspirational men who have had a great impact over my career thus far. First and foremost I must call to mind the memory of my dear friend who died last Labor Day, Philip Shraga Arian, who was my own Educational Director and Principal in Albany, New York while I was growing up. For the last year of his life spent a very fruitful year, albeit a very costly one for him, in Chicago, Illinois. Shraga taught me that the role of music for the Jewish educator is, indeed, to touch Jewish souls. The music person can do that more effectively than anybody else. Secondly, I always like to pay homage

to my second great teacher, former colleague of ours, Rabbi Herbert Feder, Toronto, Canada, who spent seven wonderful years as hazzan in Temple Israel before he became a rabbi and he more than anybody else I met to this day, epitomized to me the kind of things that hazzanim should do with young people. Finally, the past four years I have been privileged to spend in close proximity with **Hazzan** David Putterman of the Park Avenue Synagogue, at whose side I work. I am very privileged to call him my colleague. Despite his very, very active concerns about elevating the status of the hazzan and disseminating new liturgical music by American contemporary composers, nevertheless over his 40 years he has never forgotten that ultimately it is the **hazzan's** responsibility to develop the musical education of young people in the Hebrew School.

Let me ask you now to pick up the outline that I gave you. I want to go through it, step by step, and elaborate on each thing as we go. If there is time, I would like to have some of your reactions so that when David Myers and I continue our work we can incorporate some of your suggestions in what we hope will be the final published form of this curriculum.

Objectives of the music curriculum are fairly clear. One: It is the object of the resources that we use in the music curriculum of a school to develop within our students the desire and the ability to participate fully in all aspects of Jewish ritual both at home and in the synagogue. Two: to develop the ability to commemorate significant holidays of the Jewish calendar by means of song. Three: to develop an emotional involvement with the Jewish people (I will describe what I mean by emotional a little bit later). Four: to develop a similar involvement with the State of Israel and I would like to add a fifth one which is not on this outline and that is to develop a sense of achdut, of community within the student body of the elementary school.

Second area: Criteria for selection of materials. Songs and liturgical selections should be divided according to class levels based on the following criteria: 1. Texts--specific Hebrew that we use in our liturgical selections and within the song material that we use. Namely, the difficulty in reading, the level of the Hebrew words, size of the Hebrew words, the amount of Hebrew and two the comprehension that the young people possess at various stages of their development in kittot aleph through hai. I might say at the outset that what I am talking about here is a five year program within an elementary school, kittot aleph through hai in a six hour week Hebrew School.



Two: Musical development. The ability of a young person in kittah aleph and the ability of a boy or girl in the fifth grade to retain a specific melody that we teach them is vastly different. The choice of materials that we use must be geared to the specific ability of the various classes that we have, to assimilate the melodies that we teach them.

Three: Relationships to other areas of study. Frequently different classes have different units, whether it be B'reshit, Shmot, Russian Jewry, Spanish Jewry, poetry of Chaim Nachman Bialik, all of these things readily lend themselves to material which we should have at our fingertips to incorporate into our plans that cooperate completely and compliment the things that our teachers are doing in the respective classes of the Hebrew School.

I get to the specific areas of the curriculum and I reiterate that we are dealing here with Roshei Prakim which require much modification and elaboration by you individual men in your own situations. The areas of the curriculum are essentially four in nature. Liturgy, nusah, tefillah, siddur is the first thing that we as hazzanim have to be concerned about and have to be concerned with teaching our children in kittot aleph through hai. The second category is the Jew's unique contribution to music history in the means of ta-amei hamikrah and various ways we implement the teaching of ta-amei hamikrah in our schools. Three, the area of songs, which has two sub-headings under it, namely, shirei hagsim, holiday songs and secular songs--Israeli songs, folk songs, etc. Those are the four essential aspects of this five year curriculum.

We come to the first area, that of liturgy, nusah, hatefillah and I say at the outset, something extremely important, something which, if we don't watch for, can get totally out of control. That is, the tefillot that are taught in kittot aleph through hai should be taught in class, according to the same melodies utilized by the hazzan at the adult congregation. A synagogue is essentially one community. Nevertheless, it consists of two or three or four separate pockets, separate communities in which one community might be isolated or alienated from the other. I speak specifically about the relationship between the Hebrew school and the adult congregation, between the high school and the adult congregation. The problems and the reasons for this alienation is distance that sometimes develops between the various communities within a synagogue.

They are many and complex and I don't intend to go into that today. I merely suggest that one of the remedies for this alienation is the fact that we sing Mi Kamocha or V'neemar or Shema Yisrael or the Shaharit or Musaf Kedushah and use certain responses within our own synagogue ritual, it is absolutely essential that the Junior Congregation from kittah aleph uses the identical melodies. So that when the time comes for a bridge to be built between Junior Congregation, between teen-agers and the adult congregation and they are exposed to what happens in the adult congregation, they can at least relate to the melodies that are used even if they are sung in a slightly different style or different context. Very essential and an absolute requisite and something that we must be careful and see to and supervise that this is the case.

I next come to the specific breakdown of areas of tefillah as David Myers and I agreed made sense for an optimum development over a five year period. I begin with kittah aleph and the kind of things that should be taught. We begin with birchot hanehenin, with the basics of Kabbalat Shabbat and Shabbat morning services, such as L'cha Dodi, the bracha and the refrain for Kiddush on Friday night, Shalom Aleichem. Saturday morning--Barchu, Shema, V'Ahavta (which I will come to later) Mi Kamocha, Kadosh, kadosh; Ki mitziyon, Baruch Shenatan, En Kelohenu, Adon Olam--these are all things that can be taught by rote in kittah aleph and this is a good place to begin.

When we pass out of the Shabbat area to other holidays, the first thing we think about is the High Holy Day season. Here I found good practice to begin with kittah aleph with a very simple statement of the High Holy Day, erev Rosh Hashana nusah, that Mr. Coopersmith in his very first volume, "The Songs We Sing," has notated in the tune "L'shana Tova Tikatevu." This is a very basic tune for the evening nusah (demonstrates). From this tune we can apply that to Mi Kamocha, to Shehechayanu and to various other key texts within the Rosh Hashana and Yom Kippur liturgy. Other things that can be taught in kittah aleph for Rosh Hashana and Yom Kippur are things like Baruch hu U'varuch Shemo and Amen in the 5, 3, 1 response that we use in the Amidah. Whatever tunes you use in your own synagogue to Zochrenu, to Mi Kamocha and within the holiday material we get into the very basics of the Hagadah, very basic tunes of the Hallel. We implement this and I think this makes the most sense that we have a separate Junior Congregation

for kittah aleph. Kittah aleph does not fit very well within a Saturday morning Junior Congregation for kittot gimel, dalet and hai and should therefore be separate, should not be brought into the Junior Congregation until they reach kittah bet.

By the time we come to kittah bet we begin by integrating them into the regular Junior Congregation. By the middle of the school year we are prepared to integrate them into leadership roles within the Junior Congregation service. Again, this applies to Shabbat, High Holy Day and festival Junior Congregation. The other elements of the Hagaddah are continued and again we continue and enrich various elements of Rosh Hashana and Yom Kippur liturgy. By the time we get to kittah gimel we have about finished the basic outlines the matbeah shel tefillah, as it were, of the Shabbat morning service and are prepared to begin Minha, the weekday Minha, according to the appropriate pentatonic nusah and with the following selections, mainly Ashrei, Hatzi Kaddish, Avot, Kedushah and from that point right to Aleinu. You get the whole body of Sh'moneh Esrai in the next year but we can begin teaching it in gimel and we should finish these four aspects of the weekday Minha service in the gimel class.

In the dalet class we finish Minha. We expose the young people to the complete Sh'moneh Esrai, at least let them have an understanding that there is such a thing and examine the various brachot in it in terms of studying the text. We begin in dalet the Kabbalat Shabbat. In our own situation at Park Avenue Synagogue, the dalet class is the first class that gets an opportunity for leadership role within the adult synagogue in that they prepare a Friday evening service for the entire adult congregation. Included with Kabbalat Shabbat is obviously Arvit L'Shabbat.

Within the hai class we go to a new area that is, Shaharit l'hol. In hai class the boys and girls are in the process of being prepared for Bar and Bat Mitzvah and they study Shaharit l'hol, again according to the appropriate nusah. Boys begin the use of tefillin, preferably in a Sunday morning minyan situation. Then, as I say here, in general, elaboration and completion of whatever elements were listed above.

The next area of the curriculum, that area of ta-amei hamikrah. It is essential here, too, to begin at a very early age. The earlier we begin in teaching taamim and the whole concept of ta-amei hamikrah to our young people, the

easier is our job when it comes to B'nai and B'not Mitzvah classes when the young person is 12. The young person has no more than an insight as to how we use taamim. Our job for teaching haftarah and Torah reading in kittah hai, whenever the Bar and Bat Mitzvah comes, is of necessity much minimized.

In kittah aleph where we were essentially teaching by rote for the first half of the year, we teach certain biblical texts according to the tune of taamim. The obvious place to begin is V'Ahavta. We don't tell them what taamim are. We don't indicate how we use them. We teach the text of the V'Ahavata to the tune of the taamim for kriat HaTorah. In bet we continue the same concept of using the taamim for the teaching of specific biblical texts within our Siddur, the second and third paragraphs of the Shema, Vayechulu, other things like that which we teach according to the taamim of the Torah, but again, without actually identifying merha-tiphah, just using those tunes to teach that text. By qimel class we are prepared to make an initial attempt to conceptualize what taamei hamikrah are. It has been my experience that the best way to do this is not by the use of the block form that we find in the back of our haftarah books where you start with pashta, munah zarka, munah segol and end with yetiv, sof pasuk, etc. But rather to teach phrases, to begin with the etnachta phrase, teach all the variations of the etnachta phrase, then go to the katon phrase and the sof pasuk phrase. Also, I found that it is very useful in kittah qimel to talk about what our great teacher Solomon Rosofsky talked about--lords and servants. Again, young people think that that's a big game. The terms themselves facilitate a young person's understanding of the whole function of taamei hamikrah.

In qimel we begin certain co-curricular activities, such as Hug laHazanut, Hug l'kriat haTorah which meets Saturday morning or any other time that you find time, after Junior Congregation, where we prepare young people to read the Torah in Junior Congregation--three verses, six verses, nine verses at a time. Again, this creates a sense of prestige, of the great honor and the great skill that is implicit in reading Torah and again facilitates teaching these same kids haftarah when we come to kittah hai.

When we get to the fourth grade, kittah dalet, we can make a formal presentation to taamim for kriat haTorah, of all of them and all their usages and also get into haftarah. By kittah hai we should have finished haftarot, taamim for

haftarot, and certain advanced students are capable of learning Megillat Esther taamim, Shir haShirim, Ruth, Kohleleth that we read on Shalosh Regalim. I have been able to do that every effectively with children in kittah hai.

I now come to area C which in many ways is the most difficult for us to plan and to list. That is the specific songs which we choose to teach our young people. The songs obviously are in two categories--the holiday songs and the secular songs. At some point in our preparation, David and I hope to be able to send to you a list of a very basic, minimum list of a graded song curriculum in these two areas for your use. However, we found that in attempting to write a song curriculum we find that it is the kind of thing that constantly changes and constantly evolves as new things are written and as other things are outmoded. There also is the question of your own taste. It's a question of the background that the young people of your synagogue have when you begin this kind of thing that determines the specific songs that you choose. The thing to remember, is, however, that the curriculum is cumulative. What you teach in aleph, bet and gimel should theoretically stay with them through dalet and hai and it has to be constantly revised. In this area of songs where you teach a certain group of songs to the entire school for use in school assemblies, creating this feeling of achdut, the feeling of oneness, community within the Hebrew school situation.

On page 3 we listed certain random considerations that you should keep in mind for teaching of songs, selecting various song materials. Number one: for a truly valid song curriculum each hazzan must choose his own songs according to current materials and individual standards and tastes. **Two**, the method for teaching a song is found within an individual song itself. If we were to go in for actual teaching and how you teach a song--that is a subject for a whole course in music education and that is not our method today.

Three, those of you who were here on Sunday evening, I did a whole program Sunday evening using sh'kufiyot, slides which I have found are the singular most effective way to present shirim to our young people. Either in a camp setting or in our own school setting. The slides are available (and I will get to the bibliography in a very short while) as you see on the fourth page of the curriculum (No. 5) from a Mr. Ben Zion of Tel Aviv who will send you a catalog of the

various slides he has produced. He has listings of about two or three thousand slides which he has made up to this point. He will send you a catalog and you submit to him whatever numbers in the catalog you request and he mails them out to you within a one or two week period. They cost about 50-55¢ a piece for an investment of 30 slides or more. Indeed, you have to have a very basic library of 2,000, 3,000, 4,000 slides in order to get you through a Hebrew school year with any kind of variety. They are not cheap but it is a good investment to make and a very, very worthwhile one.

Number 4, (back on page 3) is the point that I've been making all along-- that a balance must be maintained between songs at each level kittah aleph through hai and songs that the entire student body should be prepared to sing for the sheer pleasure of having shirah b'tzibbur on the various holidays when we get together for assemblies.

Area D, (on page 3) has to do with the use of records, the use of listening to those resources that have had a major impact, those Jewish music resources by great composers who have had Jewish concerns and the use that we can put these recordings to within our schools. This helps to make students aware of the role of Jewish music has played in the historical and artistic development of the Jewish people. Two, to make students aware of the contribution that Jewish music has made to the secular world. Three, to make students aware of Jewish musical materials available to every Jew.

I come to E which was the point that David Myers was going to do, that he essentially was going to take twenty minutes to present a whole lesson--how we would constitute a lesson plan. We make a very optimum statement here of what a lesson should be. Let me summarize with a very practical suggestion that every class should be visited by the hazzan and if not the hazzan, the music teacher on a once a week basis for a minimum of a half hour. This half hour period should consist of a prayer, nusah, taamei hamikrah component and/or a singing and listening component, Every week a proper balance has to be maintained between all the various areas of the curriculum and we go in the school year from holiday to holiday. That is how we gear the lesson plans that you make as you go from week to week. It makes it very difficult that we are tied to the calendar and certain things must be maximized while other minimized. These are situations which you have to come across in your own weekly and monthly planning of the music curriculum over a yearly period.

I come now to a very sketchy bibliography. At first David and I were planning to list some very 'basic sources and we found that once we started listing sources we would have a whole outline in itself of five, six pages so instead of doing that on this initial outline, we listed a group of addresses from which the majority of material which is available can be located and which you should know about. I am sure that most of you are familiar with some of them, if not all of them. I will very briefly go through the list and describe the various things that are available from the various people.

The Music Department of the Board of Jewish Education of which Mr. Richard Neumann is the coordinator, publishes Mr. Coopersmith's early books, "The Songs We Sing" "More of the Songs We Sing" which list the very basic and -very oldest holiday song material for use and is listed according to the various holidays. Since Mr. Neumann has taken over he has published a new shiron, one with words only, one with music and words listing songs that have been hits over the past 25 years. It is essential for your own library.

The Jewish Agency at 515 Park Avenue, Book Department, has available these little Israeli Z'mirot collections. There are many, many varied ones. The series that they sell has up to now about 16 or 17 different listings all of which are very valuable and all of which list holiday materials which are used in Israel which are not necessarily the things that we find in Mr. Coopersmith's collection.

The Merkaz HaTarbut l'Chinuch, located in Tel Aviv, of which Mr. Shlomo Kaplan is in charge of the Music Department, also published educational material specifically for use in Israeli schools but from which we can extract material for our own use. He also publishes a vast library of choral materials, instrumental materials, Israeli materials for the teaching of the hallil. The address should be 93 Rechov Alazaroff. Their office will send you a gigantic catalog from which you can select that which you need.

Number 4, HaMachon HaYisraeli L'Musica HaDatit is located at Hechal Shlomo in Jerusalem. This particular organization publishes very, very good material for the teaching of taamei hamikrah on a very advanced level and on a very simple beginners level. All in Hebrew, but again, applicable for our own usage and should be definitely part of your library.

The slides I have already indicated up to this point. I don't have to tell you about what you saw upstairs from **Mr. Levine's** book store. I found that he has the most exhaustive selection of Israeli materials available in this country and, indeed, just about every source that David and I and Ben Maissner picked for the Hava **NaShir** booklet I found the original books in Mr. Levine's collection that he has for sale and it is worth perusing.

Transcontinental I don't have to tell you about: Belwyn Mills I certainly don't have to tell you about either. Ashbourne Publishing Company, Hazzan Davidson's company --again he publishes several cantatas that are usable for young people of Hebrew School age. New Horizon Music Publications publishes certain things. **Tara** Publishing Company publish a lot of the new and very, very controversial folk rock services which are very catchy and with which many of us have flirted over the time. Some of us have rejected them for various reasons but you should know that they are available.

Metro Music I don't have to tell you about. One more addition I want to make to this bibliography and that is **Tara** Publications as distinguished from **Tara** Publishing Company which is Mr. Pasternack's publishing company. His books, the two volumes on **hasidic** music, constitute very valuable source material for use within Hebrew schools.

I want to conclude by mentioning a quote which Hazzan Rosenbaum used in his address on Monday morning. He said, quoting someone else whose name escapes me at the moment, that religion must transcend making sense, If anybody's job it is to make religion transcend making sense, it is the job of the hazzan. To do this in the Hebrew school, to make sure that we have our fingers on every musical and liturgical activity that is going on within our Hebrew school and ideally within our high school department as well. If we don't do it, who else will. Thank you very much.

Discussion from the floor:

Hazzan Wieselman:

You mentioned teaching liturgy to the children and using the same melody as is used in the adult congregation. I find a difficulty when the young people go to **U.S.Y.** conventions, inter-city, regional and national Camp **Ramah** conventions and it does create a problem in that the melodies that they learn at **Ramah** are **sometimes** different from the things we do in our own synagogues.



Hazzan Tilman:

I think that we have to make a value judgment at this point. I think that the fact that the young people spend 10 months a year in our synagogues as opposed to two months at Camp Ramah or various isolated weekends, U.S.Y. conventions, makes it a necessity that we try very hard to see that where possible that we can have the same tunes in the adult congregation and the Junior Congregation. I might suggest also that we can learn in many ways from what is done at Ramah. It is up to us to have an open mind as to the tunes the young people came back with from Ramah. Possibly they can teach us something. The balance of time is in our favor,

Hazzan Daniel Gildar:

Who supervises the music at the Ramah Camps?

Hazzan Tilman:

Music at Ramah is divided into two exclusive areas. There is a person who has the dubious title of Rosh Musika whose job it is to treach shira b'tzibbur, to teach Israeli oriented material, to train choirs; to do the music for the musicals. Then there is a man who, for the want of a better term, the Camp Hazzan. I feel very strongly that if the Ramah Camps over the years have not had members of our body doing this particular job, it is more our fault than it is theirs. There are cases--when I was 14 and 15 years old at Camp Ramah in Connecticut, the person that was in charge of nusah and taamei hamikrah was Hazzan Karsh who has since migrated to Israel. But he felt the need of going to camp, of teaching things in a proper and most effective and tasteful way. I know that Hazzan Moshe Taube was music counsellor at Ramah in the Poconos for 3 or 4 summers. Saul Wachs was a counsellor of mine in 1959 in Ramah in Connecticut and was originally a hazzan, a graduate of the Cantors Institute and has since gone on to the area of education. He has been most concerned with teaching of nusah, of trope in for most cases, an appropriate manner. Problems arise. There are seven Ramah camps. The Cantors Institute is all of 22-23 guys. We have various responsibilities and desires to do other things in our summers. As you have various responsibilities and desires to do other things with your summers. Ramah camps are certainly most receptive to our attempt to assert ourselves within the Ramah community. In Ramah in the Berkshires there has been a problem over the past 3 or 4 summers in that Rabbi Kogen's son, Judah Kogen, who is a

second or third year student at the Rabbinical school, has been essentially the camp hazzan. Judah Kogen, who is a very good friend of mine, but by no means a musician. He has made it his business to learn. Danny, he has your High Holy Day tape and he has made it a business to learn the proper nusah, the proper taamim. Granted there are perversions: sometime they come back with things that are of poor taste but they are more than receptive to, if any of you want to spend, what is a very rewarding and exciting summer, by all means approach David Mogilner, director of all the seven **Ramah** camps or the director of the **Ramah** camp in your own areas for a position and they will be more than glad to make use of people who want to participate.

TOWARDS THE EVOLUTION OF A MUSIC CURRICULUM FOR **THE**  
CONSERVATIVE SYNAGOGUE SCHOOL

prepared by Hazzan David Myers and Hazzan David Tilman

I. INTRODUCTION

A. Objectives of the Music Curriculum

1. To develop within our students the desire and the ability to participate fully in all aspects of Jewish ritual, both at home and in the synagogue.
2. To develop the ability to commemorate the significant holidays of the Jewish calendar by means of song.
3. To develop an emotional involvement with the Jewish people.
4. To develop an emotional involvement with the State of Israel.

B. **Criteria** for Selection of Materials

Songs and liturgical selections should be divided according to class levels based on the following criteria:

1. TEXTS:

- a) Reading level
- b) Comprehension

2. MUSICAL **DEVELOPMENT**

ability to grasp and retain melodic material

3. RELATIONSHIP TO OTHER AREAS OF STUDY:

Bible, History, etc.

II. AREAS OF THE CURRICULUM

A. Liturgy

1. **Husach** - Prayers should be taught in class according to the melodies utilized by the Hazzan and adult congregation of the synagogue.

a) ALEPH:

1. Birchot Hanehenin
2. Basics of Friday night and Shabbat morning services
3. Basic responses for High Holiday and Festival services
4. Basics of the Hagadah

**BET:**

1. Shabbat, High Holiday and Festival services, with the view toward preparing students for Junior Congregation
2. Hagadah cont.

**GIMEL:**

1. Preparation for leadership in the Junior Congregation for Shabbat, High Holidays and Festivals
2. The weekday Minha service: **ASHRAI, KADISH, AVOT, K'DUSHA**

**DALET:**

1. Minha completed: Sh'mona Esrai
2. Kabbalat Shabbat and Maariv L'hol

**HAI:**

- 1, Shaharit L'hol - T'fillin
2. Elaboration and completion of all elements listed above

**B. Ta-amai Hamikra:**

Aleph:

Teaching of the appropriate liturgical texts according to the Taamim (No formal **conceptualization**)

**Bet:**

Continuation of above

Gimel:

**Conceptualization** of Taamim: Their purpose and use. Co-curricular teaching of Torah cantillation for use in Junior Congregation

Dalet:

Forma 1 presentation of Haftarah Taamim. Introduction of M'gilat, Esther and Shir

Hashirim to advanced students.

Suggested Methods:

1. Regular prayer services during the week for each class.
2. Including the cantillation of texts from Torah and N'viim in the prayer services of each class.

C. Songs

1. Holiday songs
2. Secular songs

Suggested Methods

1. For a truly valid song curriculum, each Hazzan must choose his own songs according to current materials and individual standards and tastes.
2. The method for teaching a song is found within the song itself. Therefore, methods are almost as numerous as there are songs.
3. The use of slides should be considered as a very effective method of presenting texts.
4. A balance between songs for each level and for the entire student body must be maintained.

D. Jewish Music History and Understanding Jewish Music Materials

1. To make students aware of the role Jewish music has played in the historical and artistic development of the Jewish people.
2. To make students aware of the contribution that Jewish music has made to the secular world.
3. To make students aware of the Jewish musical materials available to every Jew.

E. An "Ideal Lesson"

in Jewish music, presented by a Hazzan in a religious school setting, should span all areas mentioned in this curriculum. We fully realize that limitations of time, facilities, etc., will not always permit the ideal situation. But we firmly maintain that every Hazzan must strive to achieve the ideal situation as frequently as possible, regardless of how long or how difficult the road.

# SOURCES FOR EDUCATIONAL MATERIALS

1. Music Department of the Board of Jewish Education,  
Richard Neumann, coordinator,  
426 West 58th Street  
New York, New York 10019
2. Jewish Agency Book Department  
515 Park Avenue  
New York, New York
3. Merkaz L'tarbut V'chinuch  
Shlomo Kaplan, music editor  
93 R'chev Arlozorov  
Tel Aviv, Israel (catalogue available)
4. Hamachen Hayisr'eli L'musika Datit  
Hechal Shlomo  
Jerusalem, Israel
5. Sh'kufiot Ben Tsion - Slides  
Box 6543  
Tel Aviv, Israel
6. Levine Book Store  
58 Eldridge Street  
New York, New York
7. Transcontinental Music  
1674 Broadway  
New York, New York 10019
8. Belwin Mills Publishing Corp.  
Melville, New York 11746
9. Ashbourne Publishing Company, Division of Stonehedge, Inc.  
Elkins Park, Pennsylvania 19117
10. New Horizon Music Publications  
P. O. Box 1171  
Linden Hill Station  
Flushing, New York 11354
11. Tara Publishing Company  
201 West 49th Street  
New York, New York 10019
12. Metro Music  
54 Second Avenue  
New York, New York
13. Tara Publications 104  
29 Derby Avenue  
Cedarhurst, L. I., New York

If ever a name is indicative of a man's personality it is certainly Louis Klein's name, Chananya Yom-Tov Lippeh. It characterizes our new treasure perfectly, Chananya, God's favored one. When ever he comes on the scene he invariably creates the mood of a yom tov. May he bring that joy to our treasury as well.

Our new secretary, Mordecai Goldstein, is not only honored and respected by all who know him, but he is also "ha-ish Mordechai holech vigadol." He constantly is in search of wider horizons for himself and for hazzanut.

Insofar as Sam Rosenbaum is concerned, I must say together with the Baal Ha-Akdamot, Rabi Meir ben Yitzhak: "Were the skies parchment and the seas ink, only then might we be able to express what he means to us. I think back to the early days, when I had great doubts about my ability to lead the Assembly and remember with great affection the encouragement he gave me, along with that of the other past presidents--David Leon, Saul Meisels, Moses **Scherman**, Arthur Koret, Isaac Wall.

At this moment of the transfer of authority let me promise to you all: "kol z'man shehaneshama bekirbi..." for as long, for wherever I am need, for so long as God gives me the strength for so long do I stand ready and willing to serve in whatever capacity is necessary, to do all I can to build our calling and our Assembly leshem, uletiferet, velitehilah.

Achron, achron chaviv!

In closing let me thank one, great unsung hero-or heroine for the part she played in what I have achieved. She is, of course, my beloved wife, Lily, who took in good grace the many days and nights which she had to spend alone, while I was away on Cantors Assembly business. She was the volunteer secretary who took messages, reports and news good and bad. On top of this her gracious understanding of my grumbling moods when the Assembly business did not go so well.

Let us part with the tefillah of the Kohen Gadol kisheyatza mibet kodesh hakodashim b'shalom b'li pega: May it be Thy will, O Lord, that the coming year will be a year of peace, a year of professional and spiritual growth and development and progress, when the wishes of our hearts will be fulfilled for the benefit of Israel and all mankind.

Thank you.

CANTORS ASSEMBLY

presents

I S R A E L - 25\*

by  
**Samuel Rosenbaum**

**Directed by:**  
**Richard Suttler**

**Music Coordinated by:**  
**Saul Meisels**

**Visuals by:**  
**Glen Friedman**

**Choreography by:**  
**Amy Kekst**

**Narrators:** Zvi Scooler, Dianne Cypkin, Samuel Rosenbaum  
**Soloists:** Faye L. Cohen, Louis Danto, Arthur Koret, Saul Meisels  
**Instrumentalists:** Allan Robuck, Richard Silverman, Florence Meisels,  
Stephen Rolnick, Scott Myers

**DANCERS**

**Amy Kekst**  
**Jennifer Firestone**  
**Linda Regan**  
**Lissa True**

**Daniel Hachen**  
**James Harrington**  
**Gary Weltman**  
**Joseph Levitt**

and the  
**Convention Chorale**

**Prepared by:**  
**Samuel Adler**

**Conducted by:**  
**A. Edward Battaglia, II**

\* Commissioned by the Jewish Community Federation of Cleveland, Ohio, in celebration of Israel's 25th Anniversary. Premier performance in Cleveland Sunday evening, May 13.



AUDITION III

Cantors Assembly 26th Annual Convention

Wednesday Afternoon, May 16th at 3 o'clock

A. From the creativity of Heinrich Schalit

Kirya Yefefiah	Mi Chamocha
Adonai <b>Malach</b>	V'Shamru
Sh'ma and V'avavta	Psalm of Brotherhood (133)
<b>Adon Olam</b>	

Hazzan George Wagner, Baritone

The Convention Chorale  
Samuel Adler, **Conductor**

B. Recitative: Hashkivenu Hazzan Jack Kessler  
An experiment in liturgical composition based on the  
serial music technique.

Introduced and sung by the composer

C. From a new Sabbath Eve Service by Gershon Kingsley

Mah Tov	Sh'ma
Barchu, Umaavir Yom	Mi Chamocha
Ahavat Olam	<b>V'Shamru</b>
Hinei Mah Tov	

Hazzan Sol Sanders, Tenor

The Convention Chorale  
Conducted by Gershon Kingsley  
(Prepared by Samuel Adler)

REMARKS OF RETIRING PRESIDENT:  
**Hazzan** Yehudah L. Mandel

Honored guests, distinguished colleagues, ladies and gentlemen:

Two years ago I stood here before you with the slogan, "hineni, sh'lacheyni!" Here I am, O God, lead me on to the right path of service to my colleagues, Shelichei amcha Yisrael.

It was last year, when I assumed the presidency for a second term that I fully understood the truth of Kol hamon k'kol Shaddai. It would be an understatement to say that your confidence in me was a great honor and that serving as your president was one of my most cherished achievements.

My task was eased because serving together with me were **Gregor** Shelkan, Kurt Silbermann, Morton Shames and Sam Rosenbaum. These were the members of my cabinet who diligently assisted me in all my endeavors. For their trust and assistance I shall always be grateful.

It is now "Uvenucho Yomar", "time to hand over the stewardship of this Assembly to the newly elected who will now serve you. In my own name, and in behalf of all of you, I pray, "Shuva Adonai rivevot alfei Yisrael," May they lead us from strength to growing strength.

At the helm, as President, will be **Gregor** Shelkan. He is not only a Kohen, and as such, a member of Jewish aristocracy, but a **hazzan** with an enviable record of accomplishment in many fields. By his side as Vice President will stand **Michal** Hammerman, Louis Klein as Treasurer, Mordecai Goldstein as Secretary and Sam Rosenbaum in his accustomed place as Executive Vice President. It is they who will carry out the responsibilities of their high office. **Gregor**, will be hakohen hagadol me-echav asher yutzak al rosho shemenhamishchah umiley et yadav lilbosh et hab'qadim.

**Michal** will be at his right, Michael miyamin yemalel. Because you both serve neighboring congregations in Boston you will have the added virtue of even closer contact and cooperation. I know that from this close association will spring a tide of new ideas, exciting new plans and new goals for our organization.

## REPORT OF METROPOLITAN REGION

This year the Metropolitan Region has held some very **successful** meetings. Early in the year at two of our meetings, our colleague **Asher** Balaban led us in the study of the Halachah of the wedding ceremony.

At our last meeting, Harry Altman, a member of the Joint Placement Commission, delivered a talk to us about placement. His discussion covered proper placement procedures and the techniques used in trying to place men in positions. His talk provoked much discussion which proved to be very informative. At this meeting we broke from our usual morning format and held the meeting on a Wednesday evening and the wives were invited to attend. After the meeting there was a collation which enabled colleagues and wives to socialize over coffee, tea, and cake and exchange thoughts and ideas. This meeting was so successful that it was unanimously agreed that we hold succeeding meetings in a similar fashion.

The Cantors Concert Ensemble of the Metropolitan Region gave a concert at the Madison Jewish Center in Brooklyn. Once again it was proven that there is still an appreciative audience for Jewish music of the highest calibre, liturgical, Yiddish, and Israeli. Similar concerts will be held in Jericho, **Merrick**, and Lynbrook, Long Island. Special thanks go to Richard Neumann our conductor and Jack **Baras** our accompanist for their cooperation in helping to make these concerts the successes that they were.

Respectfully submitted,

Stuart M. Kanas  
Chairman

#### REPORT OF NEW JERSEY REGION

We are very happy to report a very active 1972-1973 season for our branch. Our regular meetings started in October, 1972, soon after the holiday season. We met at first monthly at Temple Beth El of South Orange, N.J. Hazzanim Kurt Silbermann, Max **Rubin** and David Lefkowitz led individual discussion sessions, giving very interesting and instructive information about their own form of services.

We decided to give a number of concerts as a fund raising project for the Cantors Assembly. Hazzan Leopold Edelstein of Perth **Amboy** consented to conduct the ensemble. We met later on, weekly, for rehearsals and have given so far one concert on March **21st**, at Temple B'nai Israel at **Rumson**, N.J., organized by its Hazzan, Sidney Scharff. The concert has been very successful.

We have further planned a concert at Temple Beth El of South Orange, N.J. on May **9th**, organized by its Hazzan, Morris Levinson. We also committed ourselves to participate in the "Jewish Festival of the Arts" at the Garden State Arts Center, fn, Holmsdale, N.J., on July 1st.

Participants in the ensemble are: Edward Berman, **Farid** Dardashti, Leopold Edelstein, David Lefkowitz, Morris Levinson, Abraham Levitt, Samuel Morgenstin, Albert Mulgay, Elliot Portner, Max **Rubin**, Arthur Sachs, Sidney Scharff, Morris Schorr, Kurt Silbermann, Joshua Steele.

Non-member participants are: Moshe **Brock**, Samuel Lavitsky, Hillel Sadowitz, Marshall Wise.

Respectfully yours,

**Farid** Dardashti  
Chairman

## REPORT OF PHILADELPHIA REGION

At the outset of this report I wish to take this opportunity in thanking my officers for helping me during the past year: Philip Blackman, Vice Chairman; Harry Weinberg, Treasurer; Robert Albert, Corresponding Secretary; Ben Maissner, Recording Secretary.

I give special appreciation to Mr. Shalom Altman of Gratz College, for making available his vast musical facilities, where the region assembles to hold its study seminars, rehearsals and meetings.

The activities of the region are concentrated into three areas: a) Education, b) Concerts, c) Public Relations.

It is important for the Hazzan to continue the study of Torah for he must know what tradition is. He must know it thoroughly if he is to improve and create in the spirit of that tradition. "Talmud Torah k'neged kulom" applies to us in every respect. I therefore appointed Hazzanim Marshall Wolkenstein and Ben Maissner to co-chair these study seminars. These were held at Gratz College every Tuesday morning from 10:00 - 11:00 a.m.

I am pleased to report that through the efforts of the following congregations: Oxford Circle Jewish Community Center, Philadelphia; Temple Beth Shalom, Wilmington, Delaware; The Dee Dee Fogel Foundation of Zedek Hospital in conjunction with Har Zion Temple where the concert was held, \$3,000 was raised for the scholarship and publication fund. Rehearsals for these performances were held every Tuesday morning from 10:00 - 12:00 noon.

The Cantors Assembly is represented on the United Synagogue regional executive board by Hazzan Harry Weinberg. On December 6th, at 8:30 p.m. we held our annual Hannukkah party at Gratz College for our colleagues and their wives.

In the area of Public Relations, I wish to thank Hazzan David Lebovic, Chairman of the Chaplaincy Committee. This project, in conjunction with the Jewish Community Chaplaincy Service of Greater Philadelphia, supplied the following colleagues to render musical programs for hospitals, geriatric centers and psychiatric institutions: Hazzanim Robert Albert, Philip Blackman, Louis Herman, David Lebovic, Yehudah Mandel, Morris Arjies, Andrew Salzer, Isaac Hall, Harry Weinberg, Marshall Wolkenstein and Alan Edwards.

On April 15th, Hazzan David Lebovic represented the region for a memorial service in tribute to the Six Million Jewish Martyrs which was held in the City of Philadelphia.

On May 2nd, at 12:00 noon the Philadelphia Region of the Cantors Assembly in conjunction with the Jewish Community Relations Council, which constitutes various national and local Jewish organizations will offer a musical tribute to Israel in honor of her 25th Anniversary.

Alan Edwards, Chairman

## REPORT OF TRI STATE REGION

It is with great pleasure that the Tri State Region reports on its activities during this past year and at the same time bring greetings to all our colleagues at this our twenty sixth Annual Cantors Assembly Convention.

Our Region gathered for a day of study and business meeting, which included the election of officers for the coming year, on Wednesday, October 25. The meeting was held in Toledo with a rather well represented attendance of our colleagues. Our workshop and study afternoon dealt with two areas of concern. Materials and ideas on celebrating Israel's 25th birthday were discussed and shared and we heard musical settings of "EXPERIMENTATIONS" in our worship. Such new innovations consisted of musical ideas for our High Holy Bay Martyrology, Yizkor, Russian Jewry and other new folk material which might be brought into our services. The Temple B'nai Israel ensemble performed. Hazzan Jerome Kopmar presented a new Wedding Service for Hazzan - piano and flute and another of his compositions suitable for the Musaph of Rosh Hashanah, entitled, "I Walked With Abraham". A portion of the day was spent in Torah Study with Rabbi Fishel Pearlmutter of Toledo.

A second meeting and study day was held at the **Adat** Shalom Synagogue in Farmington, Michigan on March 20. Hosts were Hazzanim Nicholas Fenakel and Larry Vieder. The business meeting produced a unanimous desire for our Region to pursue the publication of a volume of the collected works of our distinguished colleague, Hazzan Israel Fuchs. A committee has been formed to look into this project and an invitation was extended for interested colleagues to join this special committee. The meeting dealt with many current matters of our Assembly and deliberations of issues which were brought from recent Executive Council meetings. Music was distributed gratis by Horizon Press and other music was sent to myself for this meeting by Max Janowsky for our perusal.

We look forward to the continued activity of study and fellowship in our great region.

Respectfully submitted,

Robert Shapiro  
Chairman

REPORT OF SOUTHEAST REGION

We are a newly formed Region and had little opportunity for activity this year. We had the honor of a visit from our national President during February, which helped very much to cement relationships between our members and the national organization.

In late March, a concert was held in Hollywood, Florida at Temple Sinai for the Cantors Assembly. We hope to realize approximately \$1,500 from this effort. **Hazzan Yehudah Heil-**braun is deserving of special credit for this undertaking, which he carried through almost single-handedly.

We look forward to ever increasing activity and cooperation in our Region.

Respectfully submitted,

Saul H. Breeh  
Chairman

#### REPORT OF CONNECTICUT REGION

Activities of the Connecticut Region this season were primarily concerned with concerts on behalf of the Assembly.

Cooperation by the members of the Region permitted us to schedule and present two outstanding concerts utilizing the talents of our Hazzanim. The communities of New London and Norwich responded most enthusiastically to the sounds of Jewish Music. Due to the success of these concerts and the willingness of the Hazzanim to perform, more such events have already been scheduled for the coming year.

Sensing the need for better musical programing for our congregations, we have formed an Educational Committee to search out materials and develop a music curriculum for schools and youth groups.

Our participation as a regular member on the Executive Board of the Connecticut Valley Region of the United Synagogue has proven to be most advantageous to us and to the United Synagogue. A most gratifying evening was spent with Mr. Jerry Wagner, President of the Connecticut Valley Region of the United Synagogue in an open exchange of feelings and ideas. Mr. Wagner will return to continue our discussions which deal not only with relationships but also mutual involvements. We have already been scheduled to preeent an educational program on Jewish music at the annual regional meeting of United Synagogue next year.

I wish to thank Hazzan Maurice Singer, Secretary-Treasurer, for his cooperation and support.

Respectfully submitted,

Sidney G. Rabinowitz  
Chairman



#### REPORT OF NEW ENGLAND REGION

At the regular monthly meetings of the New England Region, in addition to the standard features of D'var Tora and Hava Nashir, lectures were presented, the most notable one by our learned colleague, **Gregor** Shelkan, on the life and music of Israel Alter, concentrating on Shalosh Regalim, with an in depth analysis of "**Tal**".

This year we felt the need to address ourselves to some very pressing extra-musical problems which should also concern us as Hazzanim. Upon invitation by our colleague, Morton Shanok, an expert spoke to our group on the "Key '73" and "Jews for Jesus" movements. The ensuing lively debate proved the relevancy of such a topic for us who are dealing with Jewish youth on a person to person basis as much as anybody in our congregations.

Rewarding in our area is a sense of real professionalism, together with warm cooperation between the members of our Assembly and other cantorial organizations. This mutual respect enables us to study Hazzanut together in a most harmonious and fruitful manner, paving the way for an ever increasing appreciation of our sacred heritage.

During the month of June another joint effort by all cantorial branches in our area will result, for the second year in a row, in an all-day study-event. Details will be finalized shortly.

As for fund raising, concerts did not seem to have been the vehicle this year. But, justly proud of our distinguished members and their excellent past record, and especially this year, our own **Gregor** Shelkan and **Michal** Hammer-man, the New England Region will do more than its share to fulfill its commitment towards the Cantors Assembly and the future of our chosen profession.

Respectfully submitted,

Kurt Messerschmidt  
Chairman